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# RELIGIOUS EDUCATION

A Journal Devoted to the Development of  
Character through the Family, the Church,  
the School and Other Community Agencies

MARCH, 1932



## In This Issue

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A Study of the Status of Religious Education . . . *Hugh Hartshorne*

EDITORIAL COMMENT AND NEWS NOTES

BOOK REVIEWS

R. E. A. FORUM

# Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

Articles in *Religious Education* are indexed in the EDUCATION INDEX, which is on file in educational institutions and public libraries.

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## The Convention

HE Convention of the R. E. A., to be held May 3, 4, and 5, at Columbia University in New York City, will open with a banquet Tuesday evening, May 3. There will be accommodations for only five hundred.

The President of the Association, Dr. John H. Finley, will be toastmaster and the Honorable George W. Wickersham will be one of the speakers.

Wednesday morning and afternoon and Thursday morning will be given to seminars. Meetings addressed by speakers who are very close to the problems of the Convention will be held Wednesday evening and Thursday evening. The findings of the seminars will be presented Thursday afternoon. The character forming agencies will need to study themselves in the light of the facts here revealed.

The full program will appear in the April issue of the journal.



# RELIGIOUS EDUCATION

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## Editorial Comment and News Notes

### An Apology

THE ARTICLE by Professor Arthur L. Swift, Jr., "The School and Children's Leisure," which appeared in the February issue of the journal, is to be a chapter in the forthcoming book *Education and the Community* by George S. Counts and Frederic M. Thrasher, to be published shortly by the Macmillan Company. The article should have carried a footnote to this effect. We apologize most sincerely to Professor Swift and to the Macmillan Company for inadvertently omitting this reference.

### Convention Seminar Groups

THE seminar groups will be a very important part of the R. E. A. Convention. There will be six seminars. Each is being developed by a strong committee. These committees are studying the problem before them, discovering the facts involved, and will place the findings of the seminars before the final meeting of the Convention.

The first of these six groups will deal with *the changes going on in moral and religious sanctions for conduct*. The Wickersham Commission noted the fact that older sanctions of conduct are weakening and that no newer sanctions seem to be developing to take their place. Other studies show that newer sanctions are developing. What standards have lost their hold? What ones are in process of change? What new ones are developing? What constitutes a standard of conduct?

The second seminar will concern itself

with *social versus anti-social conduct*. The Wickersham report repeatedly uses the terms social and anti-social, normal and abnormal, and so forth, but does not define the terms. What is good conduct? What is bad conduct? How can we determine what is good conduct in a changing order of society? Is the value of conduct to be determined in the light of the individual's good or society's good? How far can society determine the individual's conduct?

The third seminar is to deal with *the moral world of the child*. The Wickersham report gives much space to this question. The Commission's studies raise the question of the influence of the institutions and agencies in the community on the moral development of the child. What can be done so as to be sure the moral atmosphere and leadership are what they should be?

The fourth seminar deals with *the relative merits of coercion and education*. The report indicates that practically all educational agencies have turned from education to governmental coercion. Why did this happen? What are the implications?

The fifth seminar considers *how to redirect human behavior that has gone wrong*. The Commission asserts that present practice in this regard almost wholly fails. Why do the present practices of penal institutions make criminals more criminal? What counsel can be given to ill-adjusted families that will help them restore themselves to society? In such readjustments what is the task of the school and the church?

The sixth seminar deals with *public administration of law—official justice versus official lawlessness*. The report points out that lawlessness in law enforcement stimulates crime. How can public office be made a creative force for good?

The constructive religious and character forces of the nation can ill afford to miss re-orienting themselves in the light of the findings of these studies.

Since it will mean a great deal more to those who attend if preparatory study is made with the group now at work, it is highly desirable that each one attending the Convention select the seminar in which he has special interest and join now with the committee that is studying the problem. Write to the R. E. A. office to align yourself with the group in which you are interested.

#### Conscience Versus Obedience to Law

**T**HE *Christian Century* and twenty-six collaborating magazines of the religious press are making a great contribution to religious education by fanning the coals of the Macintosh case issues into a blazing fire. They are no doubt right in claiming that the issues provide a parting of the ways for citizenship in our democracy.

The issue before the Supreme Court was that of interpreting the law regarding naturalization. Doctor Macintosh asked the privilege of reservations in his oath of allegiance. These reservations were to the effect that he would support the government loyally and bear arms provided he were allowed to judge the moral justification of the war. If any war were contrary to the dictates of his conscience he asked the privilege of refusing to bear arms in that war.

The majority decision of the court ruled that this made "his interpretation of the will of God the decisive test." The court rejects this plea for individual interpretation saying that the "government must go forward upon the assumption,

and safely can proceed upon no other than unqualified allegiance to the Nation and submission and obedience to the laws of the land, as well those made for war as those made for peace, are not inconsistent with the will of God."

*The Christian Century* and certain of the collaborating religious press assert that the decision not only refuses the right of an individual seeking naturalization to decide whether a war is morally justified but it binds all who are born citizens in the same fashion. Furthermore they say it makes Congress the spiritual interpreter of the will of God for our citizens. This, these editors say, makes our nation pagan in spirit and they call upon our citizens to awaken to this peril to our freedom to worship God according to the dictates of conscience. *The Christian Century* joins Doctor Macintosh in not being willing to "rely as every native born citizen is obliged to do, upon the probable continuance by Congress of the long established and approved practice of exempting the honest conscientious objector"—and demands the right of individual justification of each particular war.

*The Christian Century* states: "The oath now means the explicit transfer of the citizen's conscience to the keeping of Congress. . . . The editors of the religious press who are asking their readers to sign the Declaration of an American Citizen, see clearly that the Supreme Court's decision has set up the authority of the state in a realm in which it cannot function without prostituting the state itself and debasing the moral character of its citizens. There is no way out for the citizen except to protest, to qualify his oath of allegiance, and to petition Congress for relief."

The issue of war versus peaceful methods of adjudication of national disputes is about the foremost issue of our time. In the struggle to develop a civilization capable of using peaceful versus war methods, and having the will to practice methods of peace versus methods of war, the writer

wholly agrees. The spear-point of religious and character education for our generation is just this overwhelming task of developing peace-mindedness and corresponding skills in the peoples of the earth. It is the task of replacing the simpler, more elemental, and less mentally developed fighting tendency for the more highly developed and highly wrought mental control of peace. In this struggle for a new and higher mores in the peoples we join heart and soul. But we somehow feel that *The Christian Century* and collaborating papers have not tackled the question in its entirety and may be giving us a prescription fraught with more danger to our citizenship than the evil they seek to eradicate. This danger is in placing individual conscience and law observance in irreconcilable opposition; and in making law observance a matter of individual caprice.

Freedom of conscience for the individual is a basic principle of our national life. Obedience to law is a sacred obligation for the continuance of an organized society. Does obedience to a law with which conscience disagrees destroy freedom of conscience? We do not think so. Obedience to law is absolutely essential to good citizenship in organized government. Freedom of conscience exercised in keeping law at its best, in recalling bad laws and making good ones is equally essential to good government and to good individual citizenship. Hence freedom of conscience and obedience to law are supplemental and not opposed principles.

To embark upon the principle of obedience to laws which individual conscience approves and breaking laws which conscience disapproves is to embark upon anarchy in government. Such a principle opens the gates for anyone, anywhere, any time, to snap his fingers at law on the ground that "my conscience is violated." Conscience can be stretched to amazing limits under such an interpretation.

We have not been able to agree with *The Christian Century* and her collabora-

tors that the decision in the Macintosh case makes Congress the determiner of the will of God for the citizen. The decision interprets the naturalization law to mean that each citizen is subject to bearing arms when the government orders. It affirms this interpretation under the principle that obedience to the laws of the land are not only mandatory but basic to the organizing of government.

The meaning of this discussion that is occupying the religious press is of far-reaching significance for leaders in religious and moral education. Are we to teach reverence for law together with the practical skills in social co-operation in developing and changing law? Or are we to teach disrespect even unto breaking law whenever individual conscience does not approve? We believe the first preserves both the law and conscience; the latter destroys law and opens the gates for anarchistic conscience.

Freedom of conscience is a basic principle of our national life. Equally basic is the sacredness of law. The good citizen is not and cannot be free to violate law. He must be free, if a law violates the dictates of his conscience, to work unceasingly to change it; for this freedom we must ever stand—*J. M. Artman*

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### Pacific Regional Conference

THE NORTH American Conference on Higher Education and Religion has set up a Pacific Coast Conference to be held at the University of California at Los Angeles, March 30 and 31, 1932. The Conference will wrestle with character influences and agencies in higher tax-supported education.

Though only those vitally and officially related to State institutions of higher learning and officials of historical religious bodies will participate in the small intimate seminar-conference, the general public will be most cordially welcome to attend the open meetings where the

speakers will deal with the same issues in a more popular fashion.

This first Pacific Conference of its kind will be one of acquaintance, discovery, and organization for future studies. During the two days, in addition to the closed seminar of specialists, there will be a great mass meeting in the new auditorium of the University. A Catholic, a Jew, a Protestant, and a state educator of national fame will speak to the general theme of the Conference.

On the first day of the Conference, the initial unit of the University Religious Center, now in process of construction, will be dedicated. This service will be under the direction of the Board of Trustees of the University Religious Conference. The dedication of this uniquely owned and constructed building in a unique service will be enjoyed by all who appreciate the advancement now being made in human understanding and in the growing recognition that widely differing faiths can co-operate without compromise as children of a common Father in advancing causes of common interest.

At a great concluding banquet in which various faiths will break bread together, distinguished speakers will suggest ways and means of fostering the cause all have at heart and at stake in our state institutions of higher learning.—*O. D. Foster*

#### How Radio Influences Human Attitudes

IT HAS frequently been said that radio is the most important invention since the advent of printing, as far as its effect on human behavior is concerned.

More than we realize, radio is changing our mode of living. Unfortunately, it sometimes competes with active recreation and apparently in some cases with reading, but it is also tending to bring the family together in the home, after the long stretch of years in which automotive inventions have been acting as a decentralizing agent.

It is hard to measure the degree in which radio is influencing the attitudes of human beings, but if one may judge by such words as "regusted" and "psyrlogy," it is at least having its effect on the vocabulary.

Program builders have often been congratulated because they have never stooped to vulgarity or salacious stories in order to "draw crowds." A humorous magazine recently printed a list of famous sayings as they would have to be read over radio today, one being Sherman's well known definition of war. "War is the very dickens" is the radio version according to this magazine.

The reason for omitting the urbane humor often found in Broadway shows is obvious. Radio has an audience that reaches into homes where vulgarity will not be tolerated. The type of producer who is interested in plays that draw a selected audience of sophisticates and their satellites has not yet entered the field of radio. He probably never will since the immensity and diversity of radio's audience will make his entrance impossible.

Unquestionably the sanction of public opinion is a far more potent factor in radio than it is in the theater which may attract special audiences.

But radio should not be congratulated on its negative virtues. It has contributed much that is positive in the way of influencing human attitudes. Such series as Daniel Poling's Youth Conference, the sermons sponsored by the National Federation of Churches, the Columbia "Church of the Air," the many vocational guidance talks broadcast locally in all parts of the United States, and the splendid regularly scheduled lectures and musical concerts are definitely on the side of constructive leisure time activities.

One of the most far-reaching attempts to influence human behavior is the educational project known as the American School of the Air which is broadcast over the Columbia Broadcasting System,

through a chain of seventy-five stations to the young people of the United States.

History and literature dramas, music for various age groups, story telling and elementary science, art appreciation and vocational guidance make up the curriculum of this radio school.

The thought of world brotherhood runs through all the geography, history, literature and current events programs. An underlying aim and propaganda exist that are thoroughly justified in the light of modern intelligence.

Who can say how far the influence of radio will extend ultimately in the field of international relations? The contemplated international broadcast on world goodwill day (under the auspices of the World Federation of Education Associations) is only one of many already drawing men together in friendship.

The programs of the Foreign Policy Association, the Sunday remote control lectures from London, the sporadic broadcasts from Manchuria, Honolulu, Buenos Aires, and Nuremberg, all of which have taken place within a month, are only precursors of what is to be when television tears down the barriers now existing between nations.

All these things that so enlarge the human outlook are bound to influence human attitudes and hasten to bring about a social and economic order long desired by those who wish to see the world become one family working together for common good.—*Alice Keith*

### High School Graduates Pledged to Civic Service

THE OLD Athenian oath administered 2000 years ago to the young men of Athens when they were inducted into citizenship is being administered each year to four hundred picked high school graduates of New York City by the Cooperation in Good Government, Incorporated movement. Each half-year two hun-

dred high school graduates who have been recognized by the Cooperation in Good Government, Incorporated movement as leaders in school life and who therefore are destined to realize ideals of citizenship in their individual lives are pledged in public ceremony to their city. These graduates, girls and boys, pledge themselves by repeating the following oath:

We will never bring disgrace to this our city by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks; we will fight for our ideals and sacred things of the city, both alone and with many; we will revere and obey the city's laws and do our best to incite a like respect in those above us who are prone to annul and set them at naught; we will strive unceasingly to quicken the public sense of civic duty. Thus, in all these ways, we will transmit this city not only not less, but far greater and more beautiful than it was transmitted to us.

The Cooperation in Good Government, Incorporated was begun in 1923 as an unofficial adjunct of the public schools. It has the approval of the Board of Education and is sponsored by leading Board members, public school officials, and other prominent citizens. Frank A. Rexford, director of civics in the schools, is Executive Director of the movement.

More than 3000 high school graduates have taken the oath and become members. Each one is selected because of having shown particularly helpful qualities in character, because he seems to be "one in a thousand."

The acceptance of election to Cooperation in Good Government, Incorporated carries with it the expectancy that each one will become an outstanding citizen either through service in public office or as a citizen in the ranks.

The movement strives to make the pupil a good citizen through practical experience in the classroom and school activities. The members are watched after graduation. After five years the graduate member is eligible to receive a silver medallion, and later a gold medallion if he or she has made some conspicuous contribution to civic affairs.



### Progressive Education Association Meeting

THE ANNUAL meeting of the Progressive Education Association was held at the Emerson Hotel, Baltimore, Md., February 17, 18, and 19. This Association has 10,000 members, 1,000 of which attended all or some of the sessions. Dr. Burton P. Fowler of Tower Hill School, Wilmington, Delaware, the president, presided at most of the meetings. The first day was spent in preliminary conferences and the organization of the various groups. The sessions on Thursday were given over to the consideration of such topics as:

"The Educational Advantages of Foreign Travel and Study,"

"How Can the Creative Arts in School Enrich the Life of the Community?" and

"How May Interested Parents Obtain Progressive Schools in Their Communities?"

Among those who discussed these questions were Dr. Mary Dabney Davis of the Office of Education, Washington, D. C., and Dr. Ralph M. Pearson of the New School for Social Research, New York. Dr. Lois Hayden Meek, director, Child Development Institute, Columbia University, discussed the questions growing out of the school and home relationship while Dr. Harry A. Overstreet of the College of the City of New York presided and directed the group that was looking into the problem of the economic and social problems as they bear on the reconstruction of education.

Dr. Burton Fowler, in attempting to describe and define progressive education, stated: "It is difficult to define what progressive education is. In this respect it is very much like religion. Its purpose, however, is to develop the flexibility of the child, first by experiences in real life, and secondly, through books." The so-called frills in education, were justified on the following basis: They are provided to supplement the three R's, to pre-

vent a lop-sided education for the student living in an artificial environment. The three R's were sufficient for the days of the little brick schoolhouse, where the environment was educational and the student was able to realize real life in it. Modern city life, however, is artificial and therefore needs supplementary processes of education to make up for this loss of the natural environment of the old schoolhouse.

Dr. George S. Counts, of Columbia University, challenged the convention with his address on, "Dare Progressive Education Be Progressive?" Asserting that the great weakness of progressive education lies in the fact that it has elaborated no theory of social welfare unless it be that of extreme individualism or anarchy, he called for changes in the country's economic system. These will involve changes in ideals and the creation of a tradition that has its roots in the American soil. Neutrality with respect to the great issues that agitate society, while perhaps theoretically possible, is practically tantamount to giving support to the most powerful forces engaged in the contest.

Doctor Counts' speech raised a very serious issue for the conference, for the city papers began to play up the idea of the formation of a left wing led by Prof. E. C. Lindeman of the New York School of Social Work. This anxiety was allayed after statements were made by the leaders that they were preparing a series of resolutions to be presented to the convention proper covering some of the points in Doctor Counts' address. Many in this group felt that the issue of the economic order could not be evaded regardless of where it might lead and suggested the formation of parent-teacher groups for the exchange of ideas, both social and psychological, the education of children and parents in facts pertaining to the present economic situation, and the stressing of economics in history teaching and the revision of history books.

Another high spot in the proceedings came when the proposal was made that teachers in our schools should serve a period of apprenticeship under the supervision of trained directors. Prior to the inauguration of this movement by the Association it was difficult to obtain teachers who were prepared to go into the schools and teach intelligently the principles of progressive education. Educational leaders along this line reported marked results in the experiments that had been carried out.

Certain it is that this convention made history for the Association in the insistent demand that educators cease to close their eyes to a system of economic life that has in it so much of injustice and that causes so much needless suffering on the part of those, the children, who are least responsible for the social abuses and dislocations. There was a feeling, too, underneath the whole convention fellowship, that found utterance in the lobbies and other group meetings, that the social problems that confront us can only give way before the united efforts of educators and educational methods to so shape and fashion the

social ideals of the next generation that many of the practices of our day which now have the sanctions of conventional morality and justice shall no longer stand justified in the popular imagination.—  
*A. W. Gottschall*

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### Child Study and Parent Education Conference

A ONE-DAY conference on "Developing Attitudes in Children" will be held by the Chicago Association for Child Study and Parent Education in the Crystal Room of the Hotel Sherman, Chicago Saturday, March 12, 1932.

The conference speakers will be Drs. Hugh Hartshorne, Melville J. Herksoffs, Ruth C. Peterkin, L. L. Thurstone, Robert C. Woellner, and Glenn Frank. They will deal with such subjects as: "How Can Ethical Attitudes Be Developed," "Child Training for International Intelligence," "Training for Racial Bigotry," "The Effect of Motion Pictures on the Social Attitudes of Children," "The Measurement of Attitudes," and "Developing Vocational Attitudes."





## Is Religious Education to Become a Science?

NEVIN C. HARNER

*Professor of Christian Education, Theological Seminary of the Reformed Church in the United States, Lancaster, Pennsylvania*

RELIGIOUS EDUCATION, as we know it today, is in many respects merely the continuation of Sunday school and church work of fifty years ago. It is in no sense an entirely new departure. Generally speaking, it seeks the same ends as were sought by the Sunday school workers of 1880. It uses the same Bible. It sings in large part the same hymns. It utilizes not a few of the same organizations. It works with the same human nature. Its indebtedness to those who have gone before is everywhere manifest.

Yet, notwithstanding these many points of similarity, there are quite obviously points of difference. Religious education is something distinctive. A new spirit breathes through it. The church has witnessed nothing exactly like it before. And if it be asked wherein its distinctive quality lies, the answer must be: "It smacks of modern science. At this point there is a newness about it; namely, that it has taken over in large part the technique, the outlook, the atmosphere, and the vocabulary of science." A session of a church school where the newer religious education is being carried on is strangely suggestive of a laboratory. An observer could step from the one to the other without sense of shock. Present-day conferences are very largely taken up with the consideration of research and experimentation, or else with the elucidation of some method or hypothesis which has lately come over the horizon. One can not at present take up a professional (note the word) journal of religious education without having eye and mind assaulted by statistical tables, means, standard deviations, and coefficients of correlation. Here, then, is a trend which is

boldly distinctive of the new movement. Religious education might with fair justification be described as the offspring of the union of religious idealism with scientific method.

To observe this tendency is to raise a question of serious moment. How shall we regard this leaning toward science? Is it to be hailed as a great forward step, or deplored as a denial of the faith? Is it the occasion for the joy of a great Doxology, or the sorrow and foreboding of a Miserere? It is imperative that the issue be faced now while the movement is still in its infancy. If we wait long, its character will be firmly set, and then it will be too late.

As we endeavor to forecast the probable future of religious education, shall we visualize it as standing ultimately on the same footing as chemistry, physics, astronomy, engineering, and medicine? Will it, like them, make much of *observation*? Will it focus its attention increasingly upon every spot where human life is in process of growth—a group of boys in the street, a family gathered for the evening meal, a class-session in Sunday school? Are we to expect it—and help it—to analyze these observations with a view to discovering what makes life grow, what retards it, and what kind of growth is best? Will it, at times, assemble thousands of such observations and deal with them statistically after the manner of Hartshorne and May in the Character Education Inquiry in the attempt to discover the general principles which are concealed in the welter of particular cases? And are we to picture it as making much of *experimentation*? Will it try out this way of conducting a worship service, and that way of disciplining chil-

dren, and the various ways of dealing with delinquent boys? And are we to suppose that the day will arrive when it will have at its disposal a *sizeable body of validated facts*, comparable to the accumulated knowledge of medical science, for example? Shall we imagine it saying to ministers, Sunday school teachers, playground directors, judges of juvenile courts: "Here are things which we *know* concerning the making and unmaking of religious personality? In these volumes are the accumulated results of our observation and experimentation. You can depend upon them as a physician depends upon his medical library." Will such a picture ever be a reality? Will our ecclesiastical meetings be given over in part to the consideration of what scientific workers in the Kingdom have found to be effective, as is the case with medical congresses today? And, if science should come to dominate not only religious education but the work of the church as a whole, would the cause of religion be helped or hindered thereby?

A generation or so ago the answer would have been ridiculously easy. We would have dismissed the whole matter as an idle dream. We would have said that the field of religious education was utterly inaccessible to scientific method. To begin with, human personality is so infinitely complex that we can scarcely define it—much less give a scientific account of it. It is the ever-present mystery which beggars all our powers of description and analysis. It manifests itself in a thousand ways and is the product of ten thousand antecedents. It is unthinkable that its workings should be reduced to a science. And goodness is an equal mystery. We think we know it when we see it, but it is like the wind which bloweth where it listeth. We can not tell whence it cometh nor whither it goeth. Some personalities achieve goodness, and some wickedness, and the reasons in both cases are largely un-

known. And if human personality and goodness are mysteries, then religion is the mystery of mysteries. It is the life of God in the soul of man. It is the bond between the finite and the infinite. It is clearly, therefore, the height of presumption to hope that in realms such as these we shall ever be able to proceed with the same sureness of step as that which now obtains in astronomy or in medicine. How shall we, for example, determine by observation and experimentation precisely that amount of parental affection which is best for children—not one grain too much nor one too little? How shall we ascertain the exact extent of self-guidance which will be best for girls fifteen years old? Can we know honesty as physicians know digestion? Can we with the scalpel of the intellect dissect the process of conversion until all its details are laid bare before us?

Such would have been our ready answer fifty years or more ago at a time when psychology was still mental philosophy, and pedagogy was studied scarcely more than spiritualism is today, but not so in our day. The evidence to the contrary is too strong. Indeed, in the light of the experience of the last generation, it is foolhardy to venture to set limits beyond which science can not go. One of the most glamorous pages of human history is the story of scientific achievement in the closing years of the nineteenth century and the opening decades of the twentieth. Who would have dreamed fifty years ago that two scientists in the realm of human personality would spend five years of their lives plus the labors of a number of expert assistants in studying deceit and kindred phases of character, and that in the study of deception alone they would administer 171,594 tests requiring an average of four hours of time from each of 10,865 boys and girls? In the judgment of an eminent psychologist, these two investigators, Hartshorne and

May, made more progress in the measurement of human conduct in three years than was made in ten years by the earlier students of the measurement of intelligence. As a result, these scientists are able to tell us with certainty some facts about deception. They inform us that among children deception increases with age—the cheating ratio for children 9 years old being .35, for 13 years old, .50. This information, we believe, is as reliable as medical knowledge concerning the relative prevalence of measles at the several ages. They tell us that deception decreases with intelligence—the cheating ratio of exceptionally bright children being .25 and that of exceptionally dull children being .55. They tell us that the most important single factor in influencing deception in public school is the way the classroom group feels about the matter of cheating. The correlation or relationship in cheating among friends in the same class is .73; among friends not in the same class, .16; among classmates who are not especial friends, .60. These are only a few items taken from but one of a host of researches.

Who would have dreamed fifty years ago that we would know today the approximate relationship between nervous excitability and bodily acidity? Or, that we would know how old children must be before 75 per cent of them will comprehend without special instruction the meaning of the Parable of the Sower? Or, the mathematical chances of reclaiming delinquent boys through correctional institutions and through foster-homes? The science of human welfare, which is the science of the abundant life, has gone forward by leaps and bounds. Much of it has been prosecuted without the slightest hope of material gain. The very existence of these achievements serves to renew our faith in the idealism of mankind. And it becomes increasingly apparent in the light of these past achievements that it is impossible for

us to say that religious education cannot become a science, if it wills to do so. It can, if it wills it, and if we will it. The major question, therefore, is not a can but a should.

Before setting forth the considerations which point to the desirability and even the absolute necessity of religious education to become a science, it is essential that an important distinction be made. We must separate sciences which deal only with things from sciences which deal with people as well as things. Chemistry, physics, astronomy, engineering, obviously deal only with things. Medicine, education—both secular and religious—homiletics, deal not only with drugs and textbooks and sermon material, but—what is more important—with people. Their whole purpose is to change people. Hence, a too exclusive attention to the thing-side of their respective fields without due attention to the people-side must doom them to certain failure. A doctor, who became so absorbed in his drugs or his surgical technique that he regarded his patients as mere opportunities for the practice of his narrowly conceived science, would sometimes be actually less successful than the old family physician, whose medical library was hopelessly out of date but whose warm human sympathies were entirely up to the minute. Likewise, a religious educator, whose interest in projects and the discussion method and worship techniques so usurped his attention that he had no room left for a passion to help boys and girls under God, would in all probability be inferior to a Sunday school teacher of the old school, who was blissfully ignorant of the latest methods but eternally grounded in love for God and man.

There is then a distinct sense in which religious education, if it become a science, is not to be forced into the mold of those sciences which have no human interest. It is precisely at this point that our greatest danger lurks, a danger so

momentous that it may undo all the good which is potential in the application of the scientific method of religious education. It is at this point, we believe, that many ministers and churchmen have feared the scientific leanings of religious education, and rightly so. Their judgments have been altogether sound when they said they preferred an old-line Sunday school teacher to a modern technician. But, let it be noted, if in the first blush of our new emphasis upon research and technique we become coldly scientific, the cure is not less but more science. The very mark of a true science is to take all factors into consideration and to base its technique upon a balanced view of the whole. Therefore, any Sunday school teacher who is so absorbed in conducting a perfect discussion that she forgets the boys and girls for whom the discussion exists is in so far forth not scientific. She is attending to only one element in the situation, and the least important element at that. She is thinking so much of the thing-side of her science that she overlooks entirely the people-side. She is forgetting that love for children, a genuine desire to do them good, is the supreme pedagogical technique. It has more power to touch growing lives than the discussion method can ever have. (In all probability, the statement just made could be validated by the methods of scientific research.) There is no substitute for a transparent love for people and a consuming passion for the Kingdom of God. These must at all costs be retained as integral parts of the whole in the development of religious education into a science.

And there is no good reason for believing that these two interests are incompatible. It never occurs to us, for example, that the more skillful physician is necessarily prone to be less anxious to heal his patients for their own sake. On the contrary, if he really cares for his patients, his mounting successes be-

gotten of his scientific skill may serve to fan his joy in service to a fever heat until it fills his life from center to circumference. It is not, then, a case of "either-or" but a case of "both-and."

Having thus faced an insidious danger, we are now in a position to attend to certain considerations which seem to point irresistibly to the conclusion that religious education—and the work of the church in general—must become a science if it is to fulfill its destiny. These considerations exist because human nature is what it is, because life is what it is, and because our twentieth century civilization is what it is. There are four of them.

In the first place, religious education must become a science in order to combat the opposing forces of unrighteousness which themselves make such elaborate use of the methods of science. The children of light must fight the children of darkness with their own weapons if they entertain any hope whatsoever of winning the battle. There is no better example of the point in question than the motion-picture industry. This gigantic and oftentimes unscrupulous enterprise is laying a host of sciences under tribute in order to fill its coffers. (If ten thousand human personalities are left mutilated by the wayside, that is none of its concern.) The sciences of music and acoustics, of electricity, of machinery, of architecture, of advertising (which is at root psychology) are combined by master minds and hands to make a mighty appeal to our young people. Can a Sunday school whose officers and teachers make their preparation on their way to the church successfully offset its influence? Slipshod methods, uncritically adopted and indifferently executed, have never yet triumphed over painstaking diligence.

Or, consider with what scientific thoroughness the enterprise of war is carried on, both on the battlefield and at the home base. Indeed, it is a well-

known fact that many of the sciences received a decided impetus from the World War. Aviation, chemistry, physics, engineering, bacteriology, medicine, and even psychiatry moved forward with ten-league boots under the stress of war. The thought-power of the nation was mobilized in order to make war. It would indeed be glorious if a future historian could look back upon our age and note that the sciences received a decided impetus from the church, by virtue of the extensive use made of them in the interests of a kingdom not of this world. Is it inconceivable that with high emotion we might mobilize the thought-power of the world in the service of peace? The foregoing are but two instances out of many wherein activities which are more or less detrimental to human well-being are being carried on with scientific precision. The clear inference is that if religious education is to make any headway in the opposite direction, it must do likewise.

In the second place, religious education must become a science in order to cope successfully with a world so complex that it makes and unmakes life in a thousand and one unforeseen ways. Our modern civilization of great cities, rapid transportation, radios, television, world-wide contacts, lower and higher education and gigantic industrial concerns has complicated endlessly the task of building the City of God. Compare the simplicity of a provincial town in the early nineteenth century. There the growth of a human personality was a relatively simple matter. It was conditioned by a home, a school perhaps, an occupation, a church, and neighbors. But now an American boy's taste in music is determined by a song from the NBC studios in Chicago. His outlook upon life is colored by a public school teacher whose philosophy is derived from Columbia University. His play-life is dominated by a schoolmate from southern Italy. His diet and conse-

quently his health are affected ultimately by the importation of Russian coal, inasmuch as his father's steadiness of employment is the indirect result thereof. And his home is in the strangest and loneliest and newest place in the world—a large city. How, then, shall we proceed to secure the abundant life for an American boy? Who is sufficient unto these things in a day when lives are being made and marred by tremendous underground forces which are at least as difficult to understand and cope with as the mythical dragons of the Middle Ages?

Here is the modern city, a new social phenomenon of whose meaning for human life we know next to nothing. A recent investigation in Chicago has found that, if the city be divided into concentric circles beginning with the Loop and extending to the better-class suburban areas, each circle has its own distinctive rate of delinquency. Immediately outside the Loop is an area of tumble-down warehouses where one boy out of four becomes a delinquent. Adjacent to it is an area of mixed immigrant populations where one boy out of five becomes delinquent. The percentages gradually drop until in the outer edges of the urban area the proportion is only one out of fifty. What are we going to do about it? We do not know. Here is our gigantic industrial system, which, it is safe to say, is not understood by any one from the President to the humblest citizen. Recently it played a cruel trick upon us, throwing several millions of men out of work, but no one knows precisely why it did it nor what we should do about it. We know that this system is doing something to us as human beings but we have little idea what or why or how. A sense of helplessness overwhelms us as we confront the complex determinants of human life today. One thing seems clear; namely, that the only way out is to tackle social and religious engineering with the same scien-



tific thoroughness as has been applied thus far to mechanical and industrial engineering. A Sunday school class which undertakes to develop religious character today must think and experiment and labor incessantly. It is a matter of life and death. Religious education must become a science in order to cope successfully with an infinitely complex world.

Again, religious education must become a science in order to command the allegiance and the intellectual respect of an educated constituency. The several realms of life have taken over one by one the scientific method. Medicine is now a science. It was not always so. Agriculture is a science, and a most careful one. Housekeeping is rapidly becoming a science. Transportation, manufacturing, merchandising, investment, secular education—all are now using in varying degrees the methods of science. The church, therefore, is face to face with a generation which has been educated to expect things to be done in a most careful manner, and to look lightly upon any life-area which does not set for itself high standards of study and workmanship. It seems probable that a part of the present indifference of the more highly educated classes to the church is due precisely to the uncritical, unscientific manner in which we often carry on our work. The contrast with other realms of life is too clear. We simply fail to command their intellectual respect. Doctor Coe, in speaking of our customary practice, says: "—the main tradition of religious education, Christian as well as non-Christian, as far as knowledge and thinking are concerned, is that of exercising intelligence to a very limited degree and then stopping—often not only stopping but blocking the way to further use."

It behooves us, therefore, as churchmen and religious educators, to set standards of precision and thoroughness which shall compel the respect of

trained minds and challenge their powers to the full. The church has long done this in some departments of her activity. There is no scientific discipline more exacting than that of biblical scholarship, for example. A long line of brilliant scholars have matched their intellects against the minute and highly technical problems in the fields of biblical introduction and textual criticism, feeling that here they had foemen worthy of their steel. Great profit has accrued to the church from this policy. With equal justification may she now follow the same strategy in the field of personal and social engineering. It is decidedly to her advantage to challenge a high school principal to the position of teacher of a Sunday school class as to a task into which he can pour all his faculties of critical analysis and thorough-going research without at all exhausting its possibilities. She can only gain, if a factory executive can accept the superintendency of a Sunday school with the consciousness that his new position will involve problems much more difficult than any encountered in his business life, upon which much less has been done, and in which infinitely more is at stake. Her position will be strengthened if she can give the student for the ministry to feel that his chosen profession contains possibilities for arduous mental discipline which are second to none, and that he need make no apologies for his choice to his college chum who is now in law school or medical college. These possibilities are as yet only partially realized. It is our privilege to realize them more fully to the end that we may command the unqualified intellectual respect of a twentieth century constituency.

And, finally, religious education must become a science in order that it may be truly religious, because the scientific spirit is ultimately deeply religious. It is religious on the manward side. As Doctor Coe has so well pointed out, the

scientific method is the only basis for true intellectual fellowship between man and man. In the spirit of science there is no trace of dogmatism. I do not override your view because I can, nor do you disallow mine because your personality is the stronger. No, both of us are under bonds to the truth and the truth alone. Under this overarching quest for something higher than ourselves we meet in mutual respect. Under this stimulus of a search for reality, the teacher and his class, a minister and his people, elders and deacons, Sunday school officers and teachers advance to new heights of fellowship wherein each is free to "draw the thing as he sees it for the God of things as they are."

And the scientific spirit is religious, also, on the Godward side. In this spirit lies the promise of a new kind of fellowship between man and his God. For what we call science, rightly understood, is nothing more nor less than our child-

like attempts to discover and use facts of life which the Almighty ordained eons ago. Science is not always so interpreted—of that we are well aware—but it and we would be the richer for the religious interpretation. Religious education has the solemn right to view it in this light. The scientific method, thus, becomes one way by which we lay ourselves open to God's revelation. We can discover no truth that is not His truth. And, having discovered it, we use it to accomplish ends which are His ends. To the scientific religious educator it can be said, as it was said of old: "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure."

Is religious education, then, to become a science? Fully conscious of the dangers involved, we answer that it can, and it must.





## Causes of Existing Depression and Suggested Remedies

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SETTING ASIDE foreign complications, political and economic, and the disastrous decline in commodity prices, big business—frequently beyond human capacity to properly administer—high finance, and almost universal wild speculation, all of which ran riot in 1921-1929 inclusive, are generally conceded to have been responsible for the crash of the latter year and for the deplorable conditions which have since resulted.

The signs of social discontent and of political unrest which have been manifest the past two years, not merely in our own country but throughout the world, need no enumeration. In practically all cases they have had an economic basis.

That basis is the failure of the capitalistic system—or, as termed by President Nicholas Murray Butler, the liberal system—to provide, not merely against recurring periods of deceptive prosperity and extreme depression, but to protect the masses from the enormous displacement of man-power in industry, resulting from the introduction of high-speed, mass-production machinery and the ever-increasing application of science and invention.

The consequent over-production has led to ruinous prices—far below cost—of every product of soil and mine all over the world, including copper, silver, oil, cotton, wheat and other grains, potatoes, sugar, rubber, and so forth, and has correspondingly reduced employment and paralyzed the purchasing power of all engaged in those industries and their dependents.

To these may be added many other contributing causes, among them the

development of enormous manufacturing and distributing corporations, the latter exercising the profit-destructive power of concentrated, volume buying; high pressure selling methods, whereby “desires” were proclaimed to be “necessities,” thrift and provision for the inevitable “rainy day” declared to be both unwise and unwarranted, a philosophy of practically perpetual prosperity being proclaimed by men high in authority.

This abandonment of reasonable prudence was largely encouraged by the banking interests in freely furnishing ample funds to all classes of borrowers, often without adequate inquiry as to the soundness of the proposition or the fitness of the parties undertaking it.

They also encouraged over-building of industrial plants, commercial buildings, and so forth, mergers, consolidations, unwarranted and injudicious increase of capital structures, based on refunding upon a low return basis the extraordinary profits of abnormal years. In many of these they participated in promotions and underwritings.

The securities thus underwritten being, in due course, allotted to smaller corresponding banks throughout the country, resulted in loading them with frozen assets, most of which could only be marketed at severe losses, some not at all.

Hosts of wage-earners were lured into incurring debts, the payment of which depended solely upon maintenance of the then current, uncertain, family income.

The victims of these circumstances noted:

(1) The steady increase of vast aggregations of Capital, many of them affiliated.

(2) Splitting up of stocks two, three, or more shares for one; the distribution of stock dividends, and the increase of total dividend payments on such multiplications.

(3) The extensive development of holding companies upon an enormous scale; the control—secured usually at exorbitant prices—of great numbers of public utilities by these holding companies, and the floating of stock to the public largely in excess of even these unwarranted prices.

(4) The consequent charge of excessive rates to the consumer, based upon earnings providing attractive dividends upon these fictitious valuations.

(5) The re-capitalization of such companies upon a gigantic scale, based upon phenomenal and entirely abnormal earnings, figured down to a 5 per cent, 6 per cent or even lower, basis. The resulting multiplication of shares has been an important factor in the collapse of stock market values.

(6) The unequal distribution of the abnormal profits of the several years preceding the crash of 1929, these earnings resulting from either unwarrantably higher prices than should have been charged the consumer, or lower wages than should have been paid the workers.

(7) The failure to allot a liberal share of these earnings to reserves for the inevitable reaction, with its consequent disastrous unemployment.

(8) The steady, forced appreciation in market value of these depreciated shares based on assumed future prospects, and the effort to earn and pay increasing dividends thereon.

(9) The age "dead-line," whereby great numbers, at what should be their most productive period, are virtually excluded from employment.

(10) The piling up of great wealth by professional speculators, non-producers, and their ostentatious parade of extravagance in the face of contemporaneous misery.

(11) Well-nigh universal speculation, pervading every element of society, young and old—porter and preacher, bell-boy and Bishop, men, women, and adolescents.

(12) The unwillingness of the authorities of the principal stock and commodity exchanges to curb pool operations, frequently amounting in single transactions to 10,000, 50,000 and even 100,000 shares, as well as the abuse of selling "short" with its inevitable effect of demoralizing values and accentuating prevailing depression.

(13) The too frequent defalcation of trusted fiduciary officials—executive and subordinate—almost invariably traceable to speculation in stock or commodity markets; these defalcations sometimes running into hundreds of thousands and even millions before being detected.

(14) The enormous gambling in grain, foodstuffs, and other staple commodities, daily transactions in wheat in Chicago alone running as high as 75 million to 100 million bushels in a single session; in one session running over 150 million bushels, the equivalent of the entire wheat crop of the United States being sold in that one market in different years from 15 to 27 times, whereas, Government records over an extended period show hedging constituted only 5 per cent of the total transactions in wheat in that market, 95 per cent being purely speculative.

It is obvious that such conditions as now exist cannot long continue without political and social disturbances of the most serious character.

Unless some drastic change is made in policies which have permitted the excesses mentioned, any marked improvement in existing conditions would have no assurance of permanency. Many men of good judgment predict it would be relatively short-lived, and would be followed by an even more serious situation than that which now confronts us.

The trouble goes deeper than what

appears to be fundamental; it threatens the foundations of the capitalistic system, because of its abuses. These latter should preferably be abolished by voluntary, concerted action of industrial and financial leaders rather than by legal process.

Organized business has constantly maintained that it should be left free to cure its own evils and defects; but during two years of extreme distress and in face of widespread, continuous criticism of its failures, it has neglected to take a single constructive step to remedy conditions. Under these circumstances it is apparent that reforms will be effected only through wise and thoughtful action by the Government itself.

There is, likewise, increasing dissatisfaction regarding the operation of Parliamentary Government, and complaint is heard of the tardiness of Congressional response to public sentiment; of the employment of dilatory tactics to frustrate action on vital questions; of the handicap of Senatorial and Congressional courtesy, and the—perhaps unjustifiable—impression of subservience to corporate and financial influence.

That essential correctives should be formulated, adopted and put forward for general adoption, by a group of the recognized leaders of industry, finance, labor, economics, and the public, is highly important.

This group should devote itself unflinchingly and continuously until it can recommend such changes as would tend to weaken Communistic propaganda and discourage Communistic action.

While the depression now current is world-wide and is based, to a large extent, upon the same fundamentals, it would be a fatal blunder were the causes responsible for conditions in the United States to be ignored, or were the controlling forces to maintain a Bourbonlike attitude—"After us the deluge."

It appears as though among other correctives there will have to be an

"unscrambling of the eggs"; that the capital structure of many industries will have to be reorganized by a reversal of the process of the 20's, and the issue of one share for two, three, or more, where the increased stock issues of that period did not represent additional capital paid in by the stockholders. Present demoralized market values provide best possible opportunity for such reduction of outstanding shares, as division of shares would result in multiplication of price.

This would result in important economies; would obviate the necessity of undertaking to earn dividends on very many millions of shares of outstanding stock; would permit a proportion of profits to be devoted to the establishment of unemployment or age-retirement reserves; would give stockholders some conception of what proportion of the property their shares really represent, and would lessen the dissatisfaction with which employees now regard the fictitious capital structures which have been erected, and the declaration of dividends thereon.

The following suggestions for legislation affecting our international relations and for modification of our present economic structure are by no means complete. These latter are not put forward in any dogmatic spirit, but for open-minded consideration from the viewpoint of the public welfare rather than that of special interest or privilege. They are entirely non-partisan and purposely omit such questions as tariff, foreign debts, and so forth.

First in order would be World Peace. Acceptance by the United States Senate of the protocols now before it, which would constitute membership of the United States in the World Court, is of the highest importance. The action of the United States in joining with the Council of the League of Nations in action regarding the Chinese-Japanese conflict, clearly indicates that we can no longer isolate ourselves from interna-

tional affairs. Our entrance into the World Court would no doubt be the strongest possible support to the Kellogg-Briand Pact for the settlement of international disputes.

Disarmament. This, naturally, follows upon the foregoing. So long as the United States withholds its adherence to the World Court for the settlement of all international disputes, its position in the Kellogg-Briand Pact is entirely contradictory and jeopardizes international confidence in our sincerity, as well as the success of the disarmament conference.

Elimination of unfair and dishonorable competition through modification of the Sherman and Clayton Acts.

Restraint of excessive profits by publicly owned corporations as disclosed through analysis of income tax returns.

Deflation of corporate capital structure excessively inflated through stock dividends, splitting of shares, and so forth, reversing the unjustifiable practices of the preceding decade.

Holding companies to be under jurisdiction of the Interstate Commerce Commission. Re-arrangement of capital structure of publicly owned and traded corporations by capitalizing abnormal earnings upon a low return basis, splitting of shares, and so forth, to be subject to approval by federal or state authorities.

Limitation of dividends upon corporate capital employed in public utility corporations vested with monopolistic privileges, to money actually paid in, plus reasonable additions to surplus; charges to be as low as provision for unemployment and pension reserves and equitable return to stockholders will permit, such reserves to be an operating expense, free of taxation.

Same general rules to apply to all companies whose securities are regularly listed upon stock or commodity markets, and whose securities are held by the

public. Similar unemployment and pension reserves to be established by all employers of twenty or more persons.

Elimination of all trading on margins in stock exchanges and commodity market "Futures," and between brokers and their customers; all transactions to be for cash, necessary accommodation, whether for speculation or investment, being secured from banks. This would greatly reduce the almost invariably ruinous speculation mentioned in the foregoing, the losses being sustained by those who can least afford them, and often wiping out the savings of a lifetime. Speculative selling "short" in stock or commodity markets to be prohibited. This not to interfere with legitimate hedging.

Lending to "short" sellers stocks bought and held for customer's account to be prohibited.

Trading for their own account by houses soliciting or accepting orders from the public, generally, to be prohibited.

Suppression of speculative pools and trading in blocks of shares so large as to afford prima facie evidence of not being the result of legitimate supply and demand.

National and state banks to be restricted to their primary function of loaning, investing and safeguarding deposits, and to be barred from participation in promotions and underwritings. Trust companies to be similarly restricted as to promotions and underwritings.

Preservation of equal individual opportunity with freedom to determine occupation unrestricted by either government or group dictation.

Abolish the "Dead Line"—forty or thereabouts—in hiring and firing employees.

Work to be "staggered" in time of slack business according to necessities of each individual case. Should reduction of number of days, or hours of daily employment be determined, wage

or salary to be the proportional part of six-day eight-hour scale.

No dole system. Payment to be made only for work done, except in case of physical incapacity.

We are now confronted with problems of the greatest gravity. They must be

faced and solved if the existing political, economic and social system of these United States is to be preserved. Let us not deceive ourselves. The situation demands prompt, genuinely remedial action. Government, as we prize it, will not survive a recurrence.

### A Dream

"Is this a dream? Then waking would be pain  
Ah, do not wake me, let me dream again."

*Old Song.*

Yes, yes, I've had a dream  
Which shows the way aright  
To lead the world  
From darkness into light.

A world reincarnated I have seen.  
A world, jolted by Jupiter, mused around by Mars,  
Tumbled and jumbled by a million stars,  
Had been so shaken that, from its ways mistaken,  
A new and all pervading sense had been evolved,  
By which man's maddening perplexities were solved.  
Long had we prayed, through many a weary year:—

("From envy, hatred, malice and all uncharitableness—Good Lord deliver us.")

And lo! That day was here.

This sense supreme had come the world to bless.  
The saving grace, complete unselfishness.

The golden rule had wrought a world's release.  
I saw, I realized a world at peace.

My dream has gone but hope remains today  
That, in the coming years, this Golden Rule, this  
wondrous sense, shall show the way.

February, 1932.

*Angus Hibbard, Chicago.*

## Idealism in Business

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**A**N EVOLUTION that is certain to have a most far-reaching and salutary effect on the manners and customs of the American people during the next few years—to say nothing of their material well-being—is the gradual but sure development of a social consciousness among business men. This has been under way now since shortly after the Civil War, but its effect has been more clearly defined than ever before in this century. Particularly in this time of world-wide economic depression, when the tendency of some is to say that every man is out for himself alone, forces that have been working heretofore under the surface are becoming nationally visible, and we are beginning to recognize that business in the United States is getting to be something more than a mere matter of money making.

The inauguration of the one price system may be said to have supplied the mass initiative for this movement. As an individual matter, of course, it has been at work more or less apparently for centuries. No one with any knowledge of the past would make the statement that this is the first civilization in which business has been able to enlist the services of men of social vision. The point I wish to make is not only that in the past these men were fewer and that they worked alone, but also that in the past they were unable, because of the controlling economic theory, to put into their commercial operations the standards that guided their personal affairs.

The one price system opened the door by bringing a small but powerful and determined group into co-operation. Here they found a platform on which they could stand together for the application of social principles to economics. For the first time in history the ancient

slogan—let the buyer beware—was challenged. There could be little or no idealism under a system where the price standard was not the worth of the article, but whatever the seller could get. When business was a matter of haggling in the market place, in other words, it was also largely a matter of cheating. Much of this cheating disappeared when fair fixed prices became the rule in American business, because even those business men without idealism began to realize that there was less profit in cheating than in fair dealing.

That removed the ancient barrier—or at least started the process of disintegration. The old theory of economics—responsible for the suspicion amounting in some instances to downright contempt in which business men had been held for centuries by students and philosophers—began to crumble. This theory was that there is only so much wealth in the world to go round, and therefore that the only way for a man to acquire a competence was to take what he gained away from others. Even though in all ages there have been shining exceptions to the contrary, the law of the wolf-pack naturally governed under such a theory in a great number of commercial transactions.

The new theory of economics which has replaced the old almost completely in principle and to a steadily growing extent in practice is that the wealth of the world is unlimited, because it is made by man. That is, it is limited only by the constructive vision of mankind. If man can look far enough ahead to understand that his own profit in the long run is dependent on the profit of others, he shall then have achieved that social vision which is the prime mover of economic law. And it goes without



saying that if all the trade of the world were conducted on that basis many of our present day ills would disappear.

We have not come to that as yet, but so much progress has been made in the United States and in some other countries in this direction that many observers have commented upon it. Some even have gone so far as to say that business is taking its place among the sciences. However that may be, there can be no denying that it is acquiring the social consciousness hitherto confined largely to the professions and the arts. As a consequence it has been attracting in growing numbers, during the past quarter of a century, the type of man who formerly went into the professions.

Profound changes have taken place as a result of the influence of these men, but in my opinion they are as yet only in their beginning. For now the stage has been set for an even greater advance. We find not only that business and industry are attracting men from the professions, but that in many instances these men are developing greater opportunities in this field—new to them—than they or their predecessors ever found in the old.

So much evidence is available in proof of these statements that volumes could be written in presenting it. Without going too deeply into this, it will suffice to refer to the current newspaper items about industry. Hardly a day passes without the announcement of some new scientific discovery made in industrial laboratories, for example. Many readers pass these by without stopping to think that back of them lie years of research and perhaps the expenditure of millions. The point is that while the final discovery may hold promise of profit for the corporation controlling it, there was no assurance at the beginning of the research work that such profit ever could be attained.

In every field of human need instances of this sort of thing may be found. The

business corporation still requires profits but it is no longer making profits its sole aim and object. More and more the men who are operating our large business enterprises are coming to realize that there is an inner reward for any service rendered to mankind far more lasting than the mere material profit. And this is having its influence even on the actions of those who are selfish or small of mind. So much of idealism has developed that in many industries it is beginning to dominate, with the result that the man who depends on sharp practice is finding it more and more difficult to develop a market for his wares.

The benefit to business from this movement in the way of stabilization and expansion cannot be over-estimated. But business was made for man, and not man for business, and it is with the benefits to mankind with which I am chiefly concerned. As I have indicated, they are already great, but we have made only a start in what can be done. The measure of this possibility is to be found in the progress that man has already achieved against odds that at times seemed insuperable. All the records of the arts and sciences are replete with instances of individuals struggling against these odds, often to the point of the sacrifice of their lives.

Chief among these handicaps always has been lack of funds, as well as of organization. We find much of that today even in our large and heavily endowed educational institutions. Despite gifts for 1931 totalling \$28,000,000 to Columbia University, for example, Dr. Nicholas Murray Butler, the brilliant builder of this institution to its present stature, announced that work of first importance now launched will require still larger contributions in the future if it is not to be hampered. And if that be true of a university so ably guided, it is even more true of hundreds of smaller institutions which cannot command the services of a Doctor Butler.



The point I am making in this article is that now, for the first time in history, business and industry are beginning to recognize that they should assume certain common or social tasks which heretofore have been left to the church, the school, and the arts. This is shown in the fellowships in universities established by business houses, now running into the hundreds and even more so in the nature of the studies for which these contributions are designed. Whereas in the past virtually all of them were for the purpose of obtaining specific information as to certain products to be offered in the market place, now more and more are devoted to subjects of pure science.

An organized, well-directed, and coordinated research is now conducted by American business. One might go further and say that business has started a search for human needs. Therefore, looking into the future, we may expect with confidence that we shall succeed more and more in locating these needs before they become tragedies. A case in point is the nation-wide work of relief which has been undertaken—and directed largely by business men—during the past two years of depression. Every

American who is old enough to remember earlier depression periods will recall that much less attention was paid then to unemployment and distress. Relief was left almost wholly to private charity.

When business men—not merely the employed professional men in the ranks who have been trained to a social consciousness, but the executive leaders—begin to think in these terms of human need, the opportunity for the idealist in business takes on a larger aspect than ever before. We begin to see that most business difficulties even in this time of depression can be traced to a false standard of business. These false standards are at the root of that familiar tragedy, the man who is honest, industrious and persevering, yet does not get ahead. His limitation is within himself, and he cannot progress until it is removed.

A man in this position usually has reversed the normal order of his aims. He has failed to grasp the new idea of business as a science. He has placed money, position, and power first. The new concept places the intangibles—the inner rewards of the spirit—first, and the tangibles are a natural and an inevitable result.



## A Physical Educator's Ideas About Religious Education

LOUIS E. HUTTO

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**M**ODERN physical education is assuming increased responsibility for the development of certain conduct traits in children. The physical educator is led to consider the practices used in religious education which may be made use of in his own work. These practices are weighed and evaluated. This means that the physical educator will probably develop rather definite ideas about many such practices, especially those more closely related to his own line of work. In presenting some of these ideas for consideration there is no critical or controversial intent. Rather outstanding examples of certain types of undesirable practice have been selected as the initial basis for discussion. They have been chosen because they illustrate certain problem situations. They are not typical of all situations but they have all been recently observed in actual operation. They are presented in a spirit of friendly co-operation and with every desire for mutual understanding, confidence, and respect.

### SUNDAY SCHOOL ATHLETIC LEAGUES

(1) Several members of a certain Sunday school basketball league for young men frankly recruit star players for their teams whether the players are naturally affiliated with the Sunday school or not. One such team forced the resignation of a class teacher who would not falsely certify that certain players were attending his class regularly. The latter procedure is probably exceptional. The first is more common but varies in degree.

(2) In many cities it is taken for granted that play in the Sunday school athletic leagues will be rougher and dirtier than in high school leagues or

similar sport groups. Rarely is the officiating of the best. There is usually a great deal of argument. Players often talk to officials a great deal.

(3) In many instances so much feeling has been aroused over athletic contests that partisanship and ill-will are developed. Crowds of excited rooters, perhaps small in size but big in noise, spur their teams on to victory with little regard for sportsmanlike conduct.

(4) Beating the other team is set above all else in many leagues. Well-intentioned teachers or pastors may give voice to certain vague generalities before the game about "Sportsmanship," "Play for love of the sport," "Play like gentlemen," or "Now, let's be fair boys, nothing dirty, you know." The boys hardly hear a word as they tensely wait for the game to begin. The person usually selected to take charge of such teams knows relatively little about permanently influencing the conduct of boys. Often it is a former college or local player willing to "do the best I can." Such people are of the best intent but are not prepared to do much real educating except by accident.

### CHURCH GYMNASIUM CLASSES

(1) Men's class. There may be a wealth of early enthusiasm but if there is no skilled instructor, attendance falls off. Perhaps someone gets disgruntled at the rude behavior of the others. Stiff, sore muscles are common. A few diehards or real sport enthusiasts continue a desultory use of the facilities until a new recreation committee renews the enthusiasm temporarily.

(2) Ladies' reducing class. Some churches still call them that even though curves are now in style. Occasionally

such a class is fortunate enough to acquire an instructor who forgets the "reducing" and develops a sound program of physical activities which are permanently interesting and valuable. Such instructors are not common in church classes.

(3) Ladies' dancing class. This is usually under the direction of a local professional dancing instructor. Their work is likely to be of the stage type, used for exhibition purposes. Only occasionally is a leader available who understands the art of making creative rhythmic expression a part of the everyday experience of ordinary people. The class is too often an excellent medium for advertising the professional dancing teacher whose interest is quite transitory.

(4) Boys' class. If an unskilled instructor is in charge, the uninteresting program causes attendance to dwindle and the boys begin to run roughshod over their so-called leader. Roughhousing, destruction of property, and disrespect for the church plant are common results. A few churches even throw the gymnasium open to the boys without a leader, but soon regret it. Activity in and of itself is not necessarily educational. Trained leadership is essential if desirable results in conduct are to be obtained through physical activities.

#### SCOUTING

Many excellent scout organizations are connected with churches. Other such organizations are not so good and some are pitiful. A young man of the church may be appointed scout master because "he is such a good young man and a fine example for the boys." Scout leaders who get results must have a certain amount of training in the technical skills of scoutcraft. Otherwise they do not win the respect and following of the boys and girls. They must also be prepared to give unlimited time and energy.

An especially nefarious practice of certain weak teachers is to shame pupils

into doing what the teacher wants by using the scout membership and code as a club. "Why I thought you were a scout and scouts are obedient aren't they?" "Henry, do you think a scout should do that sort of thing?" Another tendency is to mistake public display for a sound program of education.

#### PHASES OF REGULAR CLASS INSTRUCTION

(1) Bribes. A common practice, even in this enlightened age, is to bribe children to attend Sunday school by giving prizes. One quaint idea is to give a Bible for a bribe. Within the year a little boy was heard to declare between sobs that he attended as much as the girl next door but she had lied about her absences. He clearly and loudly stated his intention to lie about his own attendance next time. You may picture the horror of his mother, the chagrin of his teacher, and the amusement of a large group of older children standing near by. If the class is not sufficiently interesting to attract the child without a bribe, something is wrong with the class. This does not mean, of course, that due recognition is not to be given worth while achievement.

(2) Terror of God. Some teachers are still teaching children to be afraid of God rather than to love and to revere Him. God is not presented as a friendly companion, a guide and stay, a source of joy, but as a dread avenger. God is said to punish absence from Sunday school, lies, stealing, and anything the teacher dislikes. Children can be frightened into outward submission in this way for a time, just as they will render outward obedience to parents through fear. The harvest of such procedure is not always pleasant, even in athletics.

(3) Intolerance. Some religious teachers still lead children to believe that all who follow other religious faiths are heathen and therefore wicked. Such heathen are to be pitied but not respected. Is not the basis of all sports-

manship consideration of the rights of others? Should not Christian teachers exemplify sportsmanship in their religious instruction? Can a religious educator consistently talk sportsmanship in athletics one minute and exhibit the opposite with regard to religion the next? Does not each man deserve the courtesy of respect for his beliefs and opinions even though we may not fully agree with him? If religious instruction is to play any part in actually educating the child, it must conform to the principles of general education in exemplifying the conduct desired.

#### RESTATEMENT OF INTENT

There is no antagonistic intent in the statements just made. Conditions were described as they appeared to the observer. The conclusions reached may have been unsound. They are presented simply as a basis for discussion. Each situation differs from all other situations. The examples given are from various cities. In no one Sunday school or church would we find examples of all the conditions described. Some churches have already done outstanding pioneer work in religious education and all of them are undoubtedly anxious to do the best work possible according to local conditions.

Suggestions of procedure or any plan of action regarding these practices must be of a general nature since details vary according to the local situation. Each church group must work out its own specific details. The educational principles and other suggestions included here may or may not be of value. They are presented from the standpoint of a physical educator who has had enough training and practical experience in religious education to know that a great deal more is needed than the statement of a few fundamental principles.

#### A SUGGESTED PROCEDURE

It would seem sensible and profitable for the officials of any given religious

group, such as the church, to attack their problem of education just as business men or scientists attack problems. A definite, simply stated purpose or objective should be decided upon and a plan developed so that all members of the church could know what the group was trying to accomplish, how it was to be done, and the responsibility of individual members in that plan. This study should be conducted under a respected, level-headed leader. It might be helpful if everyone agreed in advance to make the discussions a practical test of the sportsmanship or courtesy of the members. A wise leader might be able to develop some objective thinking on religious matters by foreseeing and forestalling the emotional outbreaks. It might be advisable to limit the first study just to the church officials and certain other selected leaders. In making the study, it would probably be helpful to establish certain basic principles, educational and others, for constant reference or guidance. A few simple suggestions are given as examples which might be included.

#### SOME SUGGESTED FUNDAMENTAL PRINCIPLES

Education is that development of the individual which will make for a finer quality of living. Mere learning is not educational if it makes for a poorer life. Receiving instruction may not lead to increased satisfaction and service in life. Religious instruction does not necessarily lead to religious education. Religious education occurs through satisfying religious activities which make daily living more fruitful.

All education occurs through activity. The activity need not be physical movement at the time, but has its origin in some previous physical experience. Motility is an essential to earning. Thorndyke says we learn through our muscles. Even vicarious learning is sound in proportion to the amount of actual previous physical experience con-

tributing to the new "second hand" experience.

Education is continuous, in school and out. Most of education occurs out of school. Schools were originated to give formal instruction which would preserve certain institutions of society, such as government, business, and the church. It was not originally planned to prepare for all of living.

Character education, physical education, health education, education for marriage and parenthood, and much religious education were largely left to the home until recently. The church school was expected to instruct regarding religious institutions or sectarian creeds just as the public school was for the purpose of giving instruction tending to perpetuate the other institutions on which society was built. Changing social conditions have forced changes in education. The home is less able to fulfill its previous educational function. The school is more and more expected to educate for all of life. The general public has tended to obstruct the growth of the school in this more adequate educational function by its reaction against "educational frills" which result in added expense. Teachers have not been adequately prepared to teach all the phases of successful living. There has been a resultant gap in the education of many children. These children have turned to the newspaper, moving picture, cheap magazine, and current gossip for instruction in standards of conduct and the fundamental life values. This has produced a materialism and cheapness of living which develops so often in rich nations in which home life has disintegrated as wealth accumulated. The majority of our present youth are sound because they have come from good homes, but we must recognize the trend. The problem before us today is one of preserving or establishing adequate educational agencies to meet the social conditions which will arise. Instruction

alone will not be enough. Children must be guided in their activities, physical, emotional, and intellectual, so that they may learn to live successfully. The public school is gradually growing in purpose and method to meet the need. If the church school is to continue its function in education, and if it is to assume primary responsibility for religious education, it must also grow in purpose and in method.

If religion is to function in the lives of the newer generation, there must be more to depend upon than is found in the usual sectarian creed. A few simple concepts might possibly be developed for guidance along lines similar to the following: There is a Divine Power who has created an orderly universe which is run according to certain principles which scientists call natural laws. Religion is the recognition of this Creator and the attempt to carry out his plan. True religion enters into every act of life. It is a way of living day by day. Religious education will lead to such daily conduct as will best discover and carry out the wishes of the Creator. The desire to become unified with the great cosmic plan will become a driving force. Discovery of the great natural laws and their best observance will occur in public school but the force motivating their observance will be fostered through religious education. This will center in the church and Sunday school but radiate and act through home, school, and all community agencies.

#### TAKE RELIGION TO ACTIVITIES NOT ACTIVITIES TO RELIGION

One principle is suggested as a guide to help decide what secular activities should be carried on by the church organization. Religion should be taken out into the activities of everyday living if possible, instead of forcing secular activities into the church program. Whenever an activity such as athletics, dramatics, or moving pictures is already available to the membership, any at-



tempt to duplicate the activity within the church seems unsound. Rather, provide leaders to help the young people carry their religion into all daily activities of school, home, and community.

Certain desirable activities may not be available to the membership in some cases. The church can then well provide them to enrich ordinary living. They are to be justified on that basis rather than as media for religious instruction, if skilled leadership in that activity is available. As an example, churches in very large cities may find that many young business men and women of the immediate community have little social life. Provision to meet this need is justified if adequate leadership and facilities can be provided. Boys' clubs and recreation centers provided by the church for communities needing such facilities come under another category since they do not especially function in the education of the church members.

#### SKILLED LEADERS ESSENTIAL

Success of any plan depends upon its leader. Every possible effort should be made to secure a paid superintendent of religious education who is interested in the profession as a life work. It would probably be better if such a person were not considered primarily as a pastor or minister but as an educator by profession. Smaller churches must, of course, combine pastor and educator in one person and should consider both phases in their selection.

The religious educator needs to be of outstanding intelligence, smart enough to see success in life outside of wealth. He should be a very human person and not attempt to be a paragon. His success will probably be definitely conditioned by the way in which he exemplifies that for which he stands, in such a way as to make it attractive. Health, sport, art, should all contribute to his joy in life. He must, of course, be a trained educator and be attractive to children and young people. It will

not be possible to pay him his full worth, but he should receive enough to be free from financial worry and able to indulge adequately his cultural inclinations.

In addition to the general leader or superintendent of education, other special leaders are necessary. These will be of two general types—activity leaders and life group leaders. The activity leaders will be those who handle the special activities sponsored by the church, such as athletic teams, dramatic clubs, and hiking clubs. They might or might not be paid for their work. These leaders should be given special training in education by the superintendent before taking charge of any activity. They should have very definite purposes in mind and an organized plan of procedure. They need to be specially skilled in the techniques involved. The person in charge of basketball must be an expert in the skills and strategy of the sport if he is to gain the respect of the boys. Unless a person of adequate technical skill is available it is doubtful whether an activity should be started. If such person be available, the activity should not be started until the leader is trained by the superintendent in those other associated things, such as education in conduct through development of the isolated behavior traits.

The life group leaders would be the Sunday school teachers. These leaders would be selected and trained by the superintendent. They might well serve as class assistants during training. They would endeavor to be accepted by the children as definitely associated with everyday activities. They would make contact with the home and the school life of the child as opportunity offered. They would help develop religious concepts in the minds of the children which would motivate all of living. Sunday meetings would be used for discussion of problems which had arisen during the week. There would be further study

of religious truths and principles which might be put to use. Such sectarian instruction would be included as might be deemed necessary by church officials. Good leadership could cause the Sunday group meetings to become the heart of the entire week. It would be the time for self-evaluation, for better understanding, for help and guidance, for fellowship, for consecration.

#### OBTAINING LEADERS

It would seem that any successful plan of religious education will depend upon securing adequate leadership. This will be the major task of the church. There should be no compromise for the sake of expediency. The right person can be secured. If no one is immediately available the church officials could well select an intelligent, vigorous young man or young woman of the church who would welcome the opportunity to prepare for the profession. This person could be helped to acquire the needed training and guided in his development along exactly the lines desired. Finan-

cial assistance would be given by the church with the definite agreement that the one being helped would accept the position as superintendent of religious education in the church for a given length of time. He would then help train others who could take his place if necessary.

The skilled activity leaders might not always be immediately available but could probably be developed from young people specially interested in the activities needed.

The life group leaders are potentially present in every church. A skilled person can search them out, inspire them, and train them. They must be young in spirit if not in years, and willing to learn. The young people of our churches are searching for something which intelligently challenges their full powers. Youth is now, as always, ardently seeking ways to serve. The material is present in every church. A plan and a builder are needed for its use. It has been too long wasted.





# Character Guidance for College Students

Roy G. BOSE

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IN SEPTEMBER 1930 California Christian College, under the leadership of President C. F. Cheverton, inaugurated a definitely life-centered program based upon seven major life experiences, and aimed to develop a high type of Christian leadership. The seven life experiences which were selected after careful study are: (1) Physical Health, (2) Social Behavior, (3) Good Citizenship, (4) Philosophy of Life, (5) Forceful Expression, (6) Appreciation of Fine Arts and Literature, and (7) Vocational Guidance. The courses offered by the College are definitely planned to enlarge the above experiences in the life of the student. Each student is helped through his adviser to understand the emphasis that the courses are only one of the means by which he may enter into these life experiences. The instructors plan their courses to encourage this emphasis.

The first two years are spent in the "Life" courses, wherein the student finds help in understanding himself and the life about him. The last two years are more definitely vocational, although many of the emphases are continued.

The student is expected, by the beginning of the junior year, to show growth in these experiences in his life on the campus. For example, under Social Behavior, not only will he learn the meaning of good social behavior, but will be expected to demonstrate them in his social contacts. When the student reaches his junior year, he is rated by the entire faculty as to his growth in these seven major life experiences. The following is the scale used for this purpose.

| PERSONALITY RATING SCALE  |     |      |         |           |           |
|---|-----|------|---------|-----------|-----------|
| Based upon the SEVEN LIFE EXPERIENCES of the CALIFORNIA CHRISTIAN COLLEGE       |     |      |         |           |           |
| DEPARTMENT  | Bad | Poor | Average | Very Good | Excellent |
| <b>PHYSICAL HEALTH</b>  |     |      |         |           |           |
| Appearance—dress, care of person, etc.  |     |      |         |           |           |
| Feeling—morale, attitude, etc.  |     |      |         |           |           |
| Attitude toward exercise  |     |      |         |           |           |
| Sanitation—bathing and eating   |     |      |         |           |           |
| <b>SOCIAL BEHAVIOR</b>  |     |      |         |           |           |
| Characteristics of rules of etiquette   |     |      |         |           |           |
| Adaptability  |     |      |         |           |           |
| Cooperation with family   |     |      |         |           |           |
| Attitude toward opposite sex  |     |      |         |           |           |
| <b>GOOD CITIZENSHIP</b>   |     |      |         |           |           |
| Truthfulness  |     |      |         |           |           |
| Principles  |     |      |         |           |           |
| Characteristics   |     |      |         |           |           |
| Responsibility  |     |      |         |           |           |
| Reliability   |     |      |         |           |           |
| Integrity   |     |      |         |           |           |
| Use of leisure time   |     |      |         |           |           |
| Sense of responsibility   |     |      |         |           |           |
| Selfish   |     |      |         |           |           |
| <b>PHILOSOPHY OF LIFE</b>   |     |      |         |           |           |
| Open-mindedness   |     |      |         |           |           |
| Interest in scholarship   |     |      |         |           |           |
| Wish thought and religious matters  |     |      |         |           |           |
| Believe in religious life   |     |      |         |           |           |
| Conduct serious   |     |      |         |           |           |
| <b>FORCEFUL EXPRESSION</b>  |     |      |         |           |           |
| Clarity & soundness of thinking   |     |      |         |           |           |
| Effectiveness in writing  |     |      |         |           |           |
| Effectiveness in speech   |     |      |         |           |           |
| <b>APPRECIATION OF FINE ARTS AND LITERATURE</b>                                 |     |      |         |           |           |
| Appreciation of art   |     |      |         |           |           |
| Appreciation of music   |     |      |         |           |           |
| Appreciation of literature  |     |      |         |           |           |
| <b>VOCATIONAL GUIDANCE AND ACTIVITIES</b>                                       |     |      |         |           |           |
| Active in student reaction  |     |      |         |           |           |
| Vision for future service   |     |      |         |           |           |
| Present preparation for vocation  |     |      |         |           |           |
| Initiative and adaptability   |     |      |         |           |           |
| Outstanding weakness, as you see them, in the personality of this student:      |     |      |         |           |           |
| Outstanding strong traits, as you see them, in the personality of this student: |     |      |         |           |           |
| Your points of contact with this student:                                       |     |      |         |           |           |
| STUDENT'S NAME  |     |      |         |           |           |

A copy of this scale for each student is sent to each faculty member. The faculty member carefully gives his personal estimate of the personality of the student by checking the various ratings, stating also the outstanding weaknesses and strong traits as he sees them. He is asked, also, to state his points of contact with the student in order that the basis of his judgments may be known. These ratings are transferred to a single sheet and a composite rating made. "Bad" is rated

as "1," "poor" as "2," and so forth. A composite profile is then made as illustrated by the following chart.

PERSONALITY RATING SCALE

Based upon the INTERVIEW REPORTS of the CALIFORNIA CHRISTIAN COLLEGE

| Department  | Self | Poor | Average | Very Good | Excellent |
|---|------|------|---------|-----------|-----------|
| <b>PHYSICAL HEALTH</b>  |      |      |         |           |           |
| Appearance—dress, care of person, etc.  |      |      |         |           |           |
| Smiling—friendly, manner, etc.  |      |      |         |           |           |
| Attitude toward recreation  |      |      |         |           |           |
| Emotional balance and control   |      |      |         |           |           |
| <b>SOCIAL BEHAVIOR</b>  |      |      |         |           |           |
| Observance of rules of etiquette  |      |      |         |           |           |
| Flexibility   |      |      |         |           |           |
| Cooperation with faculty  |      |      |         |           |           |
| Attitude toward opposite sex  |      |      |         |           |           |
| <b>GOOD CITIZENSHIP</b>   |      |      |         |           |           |
| Truthfulness  |      |      |         |           |           |
| Friendlyness  |      |      |         |           |           |
| Cheerfulness  |      |      |         |           |           |
| Dependability   |      |      |         |           |           |
| Helpfulness   |      |      |         |           |           |
| Modesty   |      |      |         |           |           |
| Trust and courtesy  |      |      |         |           |           |
| Use of leisure time   |      |      |         |           |           |
| Sense of responsibility   |      |      |         |           |           |
| Loyalty   |      |      |         |           |           |
| <b>PHILOSOPHY OF LIFE</b>   |      |      |         |           |           |
| Open-mindedness   |      |      |         |           |           |
| Interest in scholarship   |      |      |         |           |           |
| Well thought out religious beliefs  |      |      |         |           |           |
| Balance in religious life   |      |      |         |           |           |
| Conduct worthy  |      |      |         |           |           |
| <b>POSCIBLE EXPRESSION</b>  |      |      |         |           |           |
| Clarity & thoroughness of thinking  |      |      |         |           |           |
| Effectiveness in writing  |      |      |         |           |           |
| Effectiveness in speech   |      |      |         |           |           |
| <b>APPRECIATION OF FINE ARTS AND LITERATURE</b>                                 |      |      |         |           |           |
| Appreciation of art   |      |      |         |           |           |
| Appreciation of music   |      |      |         |           |           |
| Appreciation of literature  |      |      |         |           |           |
| <b>VOCATIONAL INTERESTS AND ACTIVITIES</b>                                      |      |      |         |           |           |
| Active in choosing vocation   |      |      |         |           |           |
| Fitting for chosen vocation   |      |      |         |           |           |
| Present preparation for vocation  |      |      |         |           |           |
| Initiative and aggressiveness   |      |      |         |           |           |
| Outstanding weaknesses, as you see them, in the personality of this student:    |      |      |         |           |           |
| Outstanding strong traits, as you see them, in the personality of this student: |      |      |         |           |           |
| Your points of contact with this student:                                       |      |      |         |           |           |
| Class and Campus  |      |      |         |           |           |
| STUDENT'S NAME: Smith, John   |      |      |         |           |           |

Smith, John.

Outstanding weaknesses, as you see them, in the personality of this student.

Carelessness in appearance.  
Lack of positiveness-aggressiveness.  
Slovenly—needs culture.  
Lack of thoroughness.  
Over-confidence.  
Enunciation poor.

Strong Traits, as you see them, in the personality of this student.

Dependability and co-operation.  
Moral courage.

Earnestness.

Helpfulness-friendliness.

Honesty.

All of the comments regarding the weaknesses and strong traits of the student are transferred to the composite chart. The student is then interviewed by a member of the Character Guidance Committee, at which time an analysis of the chart is made. Opportunity is given the student to ask questions. He is made to feel that this procedure is a friendly avenue of service to him, and suggestions are made on the basis of the findings as to further improvement.

The results of this emphasis have been most gratifying. The student response has been most earnest and eager. In some cases very definite changes in conduct have resulted. Opportunities for vocational guidance have arisen. A crystallizing by the student of some more or less indefinite trends into a definite purpose has taken place in many instances. The procedure has focused the aim of the educational process upon character rather than information.

The criticism may be made that the procedure lacks reliability, because it is but a jury rating of personal observations and opinions. The personal element has been purposely kept in order that the student may have the results of the best thought of those intimately associated with him in his quest for the essentials in these major life experiences. It is the plan to incorporate into the personality chart the best suggestions of faculty and students, as they are revealed through use. The hope of the chairman of the Character Guidance Committee is that a place for standardized tests of interest, intelligence, and so forth, may be made, that a larger emphasis on vocational guidance may be given, and a better technique of interviewing may be gradually evolved.

# Principles in the Organization of College Counseling\*

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PRECEDING ARTICLES have presented the scope of counseling programs in college and significant counseling relationships on the college campus. This article deals with the principles of counseling under two general headings: first, those pertaining to the counseling functions; second, those pertaining to the administration of counseling.

## PRINCIPLES PERTAINING TO THE FUNCTIONS OF COUNSELING

(1) *Counseling makes the student the focus of interest in education.*

In the sense that the primary function of counseling is to aid the student to relate himself most effectively to his whole environment, it becomes an integral part of all education. It is concerned, consequently, not merely with the maladjusted individual but also with the one who is normal. Personality, integrated and balanced, is the chief concern of the counselor. Personality cannot be treated en masse but is a matter purely individualistic in character. Any procedure designed to integrate personality must, therefore, be personal in its application.

A person is able to relate himself to his environment most effectively when he is capable of self-direction in real situations. Personal counseling, like classroom activities, extra-curriculum activities, and all phases of college experience, should be designed, then, not to dictate but to aid self-direction in real situations.

This involves aiding the individual to understand himself, aiding him to interpret his environmental situation, and then aiding him in deciding how to relate himself most effectively to the situation. Viewed in this way it becomes clear that counseling is an individual matter and makes the student the focus of interest.

(2) *Counseling must be organized in the light of the most progressive aims of higher education as revealed by the findings of scientific studies and surveys.*

An analysis of the aims adopted by higher institutions reveals the surprising fact that many colleges and universities have never formulated definite aims. Among those which have adopted and printed aims there is much variation and some confusion. Progressive educational thinkers who are devoting themselves to the definition of comprehensive aims are using such phrases as "the provision of a well rounded general education," "the provision of opportunity for specialization in a field of particular interest," "the development of high ideals and character," and "the provision of pre-professional training."

These larger objectives of education, in whatever form they may be expressed, must be kept in mind constantly in endeavoring to focus the educational process upon the individual student.

(3) *While the counseling program must take into account the larger aims of higher education it should also be related to the specific aims and the resources of the institution in which it is to operate.*

College administrators are often prone to adopt in toto some administrative plan

\*Reprints in pamphlet form are now available of the above and other articles in the series of four as follows: A. J. Brumbaugh, "The Scope of Counseling Programs in Colleges," January issue; Earle E. Emme, "Significant Counseling Relationships on the College Campus," February issue; A. J. Brumbaugh and Lester C. Smith, "A Point Scale for Evaluating Personnel Work in Institutions of Higher Learning," this issue.

which is found to be working well in another institution without making a critical evaluation of the plan with respect to the new situation in which it shall operate. There is special danger of making this error in the field of counseling since it is so new and administrators are often at a total loss as to how to attack their own problems. It must be stated most emphatically that there is no ready-made system of counseling which will fit all institutions, or even all institutions of a given type.

The major purpose for which a particular college or university exists is an important factor in determining the nature of the counseling program which it shall adopt. Some colleges under denominational control and support stress the development of Christian character as one of their main purposes; state and non-denominational institutions aim to prepare for research activities, professional service, or to provide general culture. Inasmuch as the whole educational program of an institution is determined by its purpose or major objective, its counseling program must also take into account this purpose.

The provision of adequate counseling service ordinarily involves an addition to the college budget. This means that financial resources must also be taken into account. Some institutions of limited endowment and income must be content with a comparatively restricted program of counseling; others in more favorable financial circumstances may develop a fairly comprehensive program. It is most unfortunate to introduce a counseling program beyond the financial resources of an institution and then to curtail it just as it gets well under way.

(4) *Counseling should be a unified and continuous procedure.*

One of the greatest weaknesses in many attempts to provide counsel for college students is the frequent change made in the counseling personnel. When a change occurs every year or even every semester

in the counselors to whom a student is assigned, very little continuity of advice or policy is possible. It follows by direct implication that students should have the same counselor over a sufficiently long period of time to enable each to know the other well and to permit the two to co-operate in working out a satisfactory solution to the problems which may arise. In some institutions the plan of assigning a student to one counselor for the period of his junior college work and to another for the last two years appears to be fairly satisfactory. Unless, however, careful records are kept of conferences held in the junior college, these records being transferred to the senior college counselor with the transfer of the student, there occurs a very definite break in the procedure.

Whatever may be the administrative set-up for counseling, the key to unity and continuity in the process is a system of cumulative records. To be of maximum value these records should give a complete story of the experience and progress of each individual student. They should contain a memorandum of each conference held with a student, should consolidate in one file all information available concerning him, and should be kept up to date. It is needless to add that such a file should be considered confidential and access to it should be limited to those who need the information from a professional standpoint.

(5) *The effectiveness of counseling is conditioned by the respect which it commands on the campus.*

When a new plan for counseling students is adopted in a college the members of the faculty will either receive it enthusiastically, they will look upon it as another fad which will soon have had its day, or they will oppose it because they feel it is an imposition upon their sacred rights in dealing with students. The best approach in developing a program of counseling or personnel work is to in-

roduce it gradually, educate faculty members to its purpose and merits, let it demonstrate its value little by little, and, in a comparatively short time, it will be established under most favorable faculty attitudes.

But, to be successful, a counseling program must be in good repute with students as well as with the faculty. It must be conducted on a dignified basis without glamour or publicity. Counselors who are at the same time good teachers and recognized scholars have a decided advantage in commanding student respect and in establishing the campus rapport which is so essential.

It follows as a corollary that counselors should not be responsible for disciplinary functions. They will no doubt, time and again, find cases which are disciplinary in character but no counselor should feel obligated to administer rules or punitive measures unless in his own judgment such action seems to be desirable. Rather he should stand in the relation of an advocate for the student, advising one that his case is good and giving him aid in gaining his end; advising another that his case has no merit and aiding him in changing his view or decision.

In an ideal counseling situation faculty members will look upon counselors as agents who are co-operating in an endeavor to aid students in working at their highest level; students will look upon faculty members as friends and guides in their adventure in securing an education; and they will regard counselors as intimate confidants to whom they may go in times of perplexity in the belief that they will receive a sympathetic hearing, no matter what the issue, and all the aid that the counselors are able to give. This constitutes a favorable campus rapport.

(6) *A counseling program should be permeated with the spirit of research.*

The whole object of counseling is to understand student relationships and problems and to aid in their adjustment.

It follows quite logically that to understand student problems special studies must be made of the cause giving rise to them, the nature of the problems, and the ultimate outcomes of attempted solutions. Data are needed concerning the social background of students, their previous educational history, the effects of living conditions upon their problems and progress, and hundreds of other questions of a similar character. The results of research should be available to administrative officers and to faculty members so that the former may be guided in the formulation of policies and the latter in understanding students. At no time should the student and his needs be side-tracked for research but at all times research will be essential to a full understanding of student needs.

(7) *Counseling should use objective and standardized instruments of diagnosis to the extent warranted by their demonstrated validity.*

Intelligence tests, placement tests, and reading tests have been sufficiently standardized to be fairly reliable. Although the results of these tests throw important side lights upon student problems, it would be unwise even now to draw far-reaching final conclusions from them. Tests of emotionality, of special aptitudes and interests, and of personality are, as yet, largely in the process of proving their worth. Very frequently, however, these will also give important clues with respect to personality problems. It is essential, therefore, that counselors shall be familiar with the various objective aids which are available to them and that they shall use them to the degree warranted by the reliability and validity of the instruments.

#### PRINCIPLES PERTAINING TO THE ADMINISTRATION OF COUNSELING

(1) *Counseling must be made a responsibility of all who deal with students.*

Every faculty member or administrative officer who discusses with a student



matters pertaining to his scholastic progress or difficulties, his finances, his friendships, his home life, or any other phase of his experience, is performing some of the counseling functions previously noted. Moreover, it must be recognized that often the most effective counseling is of this detached and informal type. It is important, therefore, that faculty members shall be sensitized to the importance of counseling and that they shall be encouraged to give appropriate counsel whenever an opportunity arises. Likewise, in so far as its value has been established, the service of secretaries of the Christian Associations, of Deans of Men, of Deans of Women, of business officers, and other staff members should be promoted and incorporated into a comprehensive counseling program.

(2) *A few well qualified individuals should be given the responsibility for more systematized counseling procedures.*

It is clearly held in the statement of this principle that the counseling functions can not be performed, fully and effectively, wholly by the incidental procedures of faculty members and administrative officers. This is true for several reasons. First, faculty members lack the time to perform adequately all of the counseling functions. Second, they are often not interested in giving this type of service. This is particularly true in larger institutions in which the spirit of research predominates. Third, many faculty members are uninformed concerning the most effective counseling techniques and they do not have at their command specialized information which is highly essential. It is necessary, therefore, to arrange for designated individuals in each institution to do more systematized counseling.

To be qualified for this specialized type of counseling an individual should have broad experience, deep sympathy and understanding, and a personality which invites confidence. He should have training in psychology and sociology to give

him an understanding of the problems and relationships of individuals as members of the social group, he should know the modern theories, practices and trends in education, and he should be informed in the methods of gathering and using case materials and statistical data, to say nothing of other types of preparation, such as psychiatry, which will prove very valuable. As has already been noted, a counselor should have faculty status and the full co-operation of other faculty members and of administrative officers.

Administrative procedures should be so organized that special counselors may make frequent contacts with students in normal situations. They may assist in registering students, may make appointments for planning educational programs in advance of registration, or they may discuss vocational plans with students. Through these conferences, if they are carefully conducted, will be discovered various personal difficulties which may demand further consideration to bring about a satisfactory adjustment.

(3) *Special provision should be made for expert services in dealing with unusually difficult cases.*

Time and again a well-prepared general counselor will find problems which are too intricate for him to deal with, either because of the highly specialized service demanded, or the amount of time required, or perhaps both. Counselors generally are unable to deal satisfactorily with serious maladjustments of personality involving deep-seated conflicts, wrong attitudes, intense emotional upheavals, and similar psychological factors. The diagnosis and treatment of such cases belongs to an expert in mental hygiene or psychiatry. Likewise, matters of physical health must be referred to competent physicians. In larger institutions, there is also a need for a specialist who can deal with the potentially failing students. He should be able to diagnose reading



difficulties, faulty study habits, or special disabilities and to institute procedures which will aid the scholastic delinquent in overcoming his limitations. Smaller institutions will often find it difficult to provide all of the specialized services actually needed. It becomes all the more necessary in such cases that the general counselors shall be unusually well qualified for their work so that the number of students not adequately cared for may be reduced to a minimum. The least that should be expected in any institution, however, is that regular counseling should be supplemented by the services of competent specialists in mental hygiene and in medicine.

(4) *All counseling functions should be directed and co-ordinated by one officer.*

The discussion up to this point has stressed the fact that effective counseling will include the faculty, a corps of general counselors, and a few individuals qualified to render highly specialized types of service. In order to determine policies, to avoid large omissions in the counseling program, and to unify the work of various counseling agents, a correlating officer is needed. In smaller institutions the Dean of the College or some other administrative officer who understands personnel work may serve as this correlating officer. In larger colleges and universities an especially appointed officer—he may be called Dean of Students or by any other appropriate title—can best

unify and administer the counseling activities. It is understood, of course, that this officer should be in general charge of all phases of student personnel work, such as publications, organizations and housing, as well as counseling proper.

(5) *Counselors should be freed from the performance of routine duties by the provision of adequate clerical assistance.*

This statement may appear to be so obvious that it should not be mentioned. Yet in many institutions in which surveys of personnel work have been made, it has been found that counselors spend hours, even days, in tabulating grade distributions, making out registration cards, copying data from one record to another, filing materials, and sending out form letters. These clerical activities seriously limit the amount of time which is actually available for student counseling and detract from the interest of the counselor in his real work. Inasmuch as ample time for conferences with each student is one of the keys to effective counseling, the wisdom of providing adequate and capable clerical assistance in the performance of routine affairs needs no further argument.

The offices of counselors should be so located as to make possible a unified filing system. This arrangement will enable a small clerical staff to perform the routine activities which often require much of the time of a counselor and will enable him to devote his time to counseling proper.



# A Point Scale for Evaluating Personnel Work in Institutions of Higher Learning\*

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## I. INTRODUCTION

THE accompanying scale in its final form has been used in evaluating personnel work through surveys in over a hundred institutions of higher learning. Numerous responses from college administrators and personnel workers indicate that they have found the scale very helpful in analyzing present personnel problems either in part or as a whole. Personnel work, in order to perform maximum services to an institution, should function in each of the following major divisions which in turn can be divided into the detailed statements listed under each division:

1. Educational Counseling
2. Systematized Admission and Orientation
3. Personal Problems
4. Records, Data, Research
5. Personnel Organization
6. Health and Recreation
7. Vocational Counseling
8. Diagnosis and Remedial Treatment
9. Student Employment and Placement
10. Extra-Curricular Activities

## II. ORIGIN OF THE SCALE

The following point scale is the result of a year's study and investigation by the following method of procedure which was reported in detail in a Master's thesis by Mr. Lester C. Smith in the School of Education at the University of Chicago. An activity list of the detailed functions of the duties of personnel workers was compiled from a search of the literature in this field covering both magazine articles and books. This was sup-

plemented by lists compiled by members of a class of twenty in a graduate course entitled "The Administration of Student Personnel Service in Institutions of Higher Learning" taught by Dr. A. J. Brumbaugh at the University of Chicago. The combined list included about three hundred items. This activity list was then given to the members of the same class with the request that they organize the various items under from six to fifteen major divisions. These several detailed functions were then organized into a few large topics under each major phase. The results were then analyzed and combined into ten major divisions with three to seven sub-divisions which were in turn analyzed into their component elements.

In this semi-completed form the scale was sent to some fifty experts engaged in the field of personnel work representing a sampling of the colleges and universities of the United States. It had been previously arranged with these experts to co-operate throughout the study. They were instructed to distribute the 1,000 points allotted to the entire project among the ten major divisions in proportion to the relative weight which they thought should be attached to each of these divisions representing a separate phase of college or university student personnel service. Having made this first distribution, they in turn were to assign to each of the sub-divisions the number of points which represent the weight attached to each of the respective items. They were also asked to criticize and comment upon the completeness of the

\*The fourth of a series of articles on "Counseling on the College Campus." Reprints are available.

outline and give any suggestions for its improvement.

From the combined scores of these experts, standard values were assigned to the ten major divisions as well as to the forty-six sub-divisions. On the basis of the above procedure the scale was revised and again sent to these experts with the request that they use it to evaluate the personnel work in their own institution and return it with a letter of criticism and suggestion as to whether the total score of the institution as evaluated by the scale actually represented the value of the personnel work as judged by the most progressive ideas used in modern personnel work. Several other experts in the field collaborated in this last request. As a result of this use in these institutions of higher learning the scale in its final form is presented.

### III. DIRECTIONS FOR SCORING

Before attempting to write down any scores it will be found valuable to read the entire Scale in order to familiarize yourself with the major divisions and the scope of each.

In using the Scale the column marked Standard Score is the maximum as determined by the combined opinions of over fifty experts in personnel work. Score the institution that you believe represents your estimation of how nearly perfect this particular item is performed in the organization, *never more than the standard score.*

### IV. THE PERSONNEL SCALE

|  |                        |
|--|------------------------|
| Point<br>Score<br>of<br>Insti-<br>tution | Stand-<br>ard<br>Score |
|--|------------------------|

#### I. Educational Counseling

Standard Score 135 points  
Institutional Score .....

- |          |   |
|----------|---|
| ..... 45 | A. Adequate counsel is given to freshmen.<br>Guidance is given in choosing courses and in planning a good program of study. |
|----------|---|

Systematic conferences are given to prevent failures.

- |          |   |
|----------|---|
| ..... 30 | B. Adequate counsel is given to upper classmen. |
|----------|---|

Systematic conferences are provided with adviser in student's major field.

Choice of courses in sequences is made in consultation with the adviser.

- |          |   |
|----------|---|
| ..... 20 | C. Periodic reports are made to the personnel office including students' scholastic progress, rating, and other significant data. |
|----------|---|

- |          |   |
|----------|---|
| ..... 20 | D. Aid is given when necessary to bring about satisfactory student-faculty adjustments. |
|----------|---|

- |          |   |
|----------|---|
| ..... 20 | E. Records are kept systematically by all educational advisers. |
|----------|---|

#### II. Systematized Admission and Orientation

Standard Score 130 points

Institutional Score .....

- |          |   |
|----------|---|
| ..... 20 | A. All applicants for admission are required to fill out a comprehensive application blank. |
|----------|---|

- |          |   |
|----------|---|
| ..... 40 | B. There is an adequate plan or system of selecting students for admission. |
|----------|---|

Use is made of intelligence, personality and achievement tests, personal autobiography, high school records and percentile rank.

- |          |  |
|----------|--|
| ..... 35 | C. A well organized plan of registration is in effect. |
|----------|--|

Adviser gives each student a personal interview.

Registration is centralized.

- ..... 35 D. Adequate provision is made for the orientation of students.

Freshmen week program is conducted including tours and sight-seeing trips, lectures, mass meetings, socials, entertainments, organized recreation, conferences with deans and advisers, and the presentation of extra-curricular activities.

Special orientation courses are provided.

### III. Personal Problems

Standard Score 110 points

Institutional Score .....

- ..... 20 A. Adequate provision is made for counseling students in making social adjustments including social proprieties, and customs, appearance and social bearing.
- ..... 25 B. Provision is made for aiding students in making emotional adjustments. Religious doubts or difficulties, inferiority or superiority feelings, and anxieties, worries, grudges and prejudices are given consideration.
- ..... 20 C. Counsel is given pertaining to sex problems. This includes relations between members of the same sex and relations between members of the opposite sexes.
- ..... 20 D. Financial advice is given. This includes information concerning how to make and use a budget, and how to secure loans in emergencies, etc.
- ..... 25 E. Living conditions are su-

pervised, standards are set and maintained.

Lower level students are housed in dormitories.

Living centers are regularly inspected.

Well qualified dietitian plans dormitory meals.

Over-crowding is carefully controlled.

There is close co-operation with private homes housing students.

### IV. Records, Data, Research

Standard Score 105 points

Institutional Score .....

- ..... 25 A. Significant personnel data are readily accessible in concise form which includes family records, high school records and activities, I. Q. test results. College records are kept up-to-date.
- ..... 15 B. Records of interviews of students with deans or advisers are filed with personnel data.
- ..... 20 C. Information is supplied where needed. Scholastic achievement record in high school is given to instructors. Home conditions affecting scholastic standing are considered. Financial reverses are brought to the attention of administration offices. Administrative offices are informed concerning personal problems.
- ..... 15 D. An adequate system of record forms, charts and blanks is used.
- ..... 20 E. Research projects are conducted in personnel work.

Workers are fully alive to present up-to-date personnel methods.

Workers maintain a scientific attitude.

Results of research are employed in the development of future programs.

- ..... 10 F. A satisfactory system of filing is provided.

#### *V. Personnel Organization*

Standard Score 100 points

Institutional Score .....

- ..... 20 A. A central agent or officer is specifically designated to coordinate personnel relationships between students and adviser, students and faculty, and between departments.
- ..... 15 B. This office sustains clearly defined and unified relationships to other administrative offices.
- ..... 15 C. Centrally located offices are provided. All data are easily accessible. Adequate space is provided as needed. Data are collected and sent where needed.
- ..... 25 D. Well-trained personnel workers adequate for the need of the institution are provided.
- ..... 25 E. Experts are available when needed including physicians, nurse, dietitian, psychologist, dentist, oculist, religious adviser, and psychiatrist.

#### *VI. Health and Recreational Direction*

Standard Score 95 points

Institutional Score .....

- ..... 25 A. Provision is made for the

physical welfare of each student.

Hereditary history is taken.

A complete physical examination is regularly given to all students.

There is a system of follow-up work with re-examinations, and corrective work.

A course is given in hygiene.

Adjustment of personal health habits—rest, diet, and exercise—is made.

Aid is given relative to motor adjustments.

- ..... 20 B. Mental health is promoted. Analytical procedures are employed and unhealthy mental attitudes are corrected.

- ..... 15 C. An adequate staff of health officers is maintained including physicians, consulting specialists, and well trained nurses.

- ..... 15 D. Adequate facilities for health services are available which include a satisfactory infirmary, isolation, wards, first aid, dispensary, etc.

- ..... 20 E. A satisfactory recreation program is maintained including intramural programs and interest clubs.

All students participate.

#### *VII. Vocational Counseling*

Standard Score 85 points

Institutional Score .....

- ..... 35 A. Provision is made for determining students' aptitudes and interests in various vocations.

Tests and questionnaires are given.

Abilities demonstrated in elementary and secondary school are studied.

Family tradition, interests, and vocations are investigated.

- ..... 30 B. Adequate information concerning vocations is made available to students.

Lectures and a general course is provided giving data on many vocations.

A vocational library is available.

- ..... 25 C. Personal conferences with specially qualified persons are provided to aid in making final choice of a vocation.

Regular office hours are kept for student consultation.

Successful alumni give of their time.

Well qualified faculty representatives are available.

#### VIII. Diagnosis and Remedial Treatment

Standard Score 85 points

Institutional Score .....

- ..... 25 A. The case method is employed in diagnosis.

Special difficulties are traced to their source.

- ..... 25 B. Complete data are available for diagnostic and remedial purposes.

The necessary psychological and achievement test results are available.

Health history and personality ratings are considered.

- ..... 35 C. Special remedial measures

are employed in problem cases.

Supervised study classes and individual tutoring are available when needed.

The study program is organized.

Consult specialists when necessary.

Remedial measures are followed up to insure good results.

#### IX. Student Employment and Placement

Standard Score 80 points

Institutional Score .....

- ..... 20 A. Student aid is administered.

Funds are available and students' needs are investigated.

Funds are allotted upon the basis of need and availability of funds.

- ..... 25 B. Part-time employment is administered.

Need of part-time employment is determined.

Available jobs or positions are found and investigated.

The academic program and employment program of students are properly adjusted.

Efficiency reports are required from employers.

Qualifications of students are investigated for available jobs.

Reports of satisfaction with employment are required from students.

- ..... 25 C. Placement after graduation is administered.

Data are assembled concerning student's qualifications, and informa-



- tion collected as to position open. Conferences are arranged between employers and selected candidates.
- Students are advised as to procedure in seeking positions.
- Students report acceptance or refusal of positions.
- ..... 15 D. Follow-up system is maintained.
- Regular reports are asked of employer and employee to keep in touch with the situation.
- Ability to take a better position is recognized by notification of opportunities as they occur.
- Recommendations are sent for available positions.
- X. Extra-Curricular Activities*
- Standard Score 75 points
- Institutional Score .....
- ..... 20 A. Provision is made for a centralized co-ordination of organizations and activities.
- All activities must be registered and recognized.
- All funds and accounts are audited.
- Each recognized organization has representation
- in the central governing board.
- ..... 15 B. Participation in the athletic program is satisfactorily controlled and directed.
- Scholastic standards for participation in intercollegiate and intramural teams are set and maintained.
- ..... 15 C. Clubs and organizations are properly sponsored. These include fraternities and sororities, departmental and interest clubs, Y. M. and Y. W. C. A., etc.
- ..... 10 D. Publications are maintained satisfactorily.
- Maintain a general policy and determine the field of activities.
- Provision is made for adequate space and publication facilities.
- ..... 10 E. Provision is made for student participation in government.
- ..... 5 F. Home duties are taken into account when considering the amount of extra-curriculum activities in which a pupil should engage.



# Training for Worship in a Reform Jewish Religious School

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IT IS NOT the purpose of this paper to define worship, to discover its psychological implications, or to determine its functional value and its concrete manifestations. We assume that worship is useful and desirable and that pupils should be trained in worship habits and practices.

We divide the institution of prayer into three categories. (1) Communal worship, the practice of prayer by the whole community. Usually the Friday evening and Saturday or Sunday morning service are the occasions when Jews meet for such a purpose. (2) Domestic worship when the family gathers to act as a unit in the emotional exercise which we call a service. The occasions which create and perpetuate such a practice are the Friday evening service at home, the Hanukkah celebration, the Sedar at Pesach and possibly the Purim and Succoth observances. There may be additional occasions for domestic worship but these are the most common. (3) Private worship when the individual by himself and without any other associations repeats a prayer or recites a passage to which is attached deep and emotional significance. It is my experience that these three are equally important and in many respects interdependent.

I have long ago reached the conclusion that children cannot be made the best kind of Jews merely by acquiring certain facts of Jewish history. We want our children not merely to know but to practice their Judaism. Not only is Jewish history insufficient; even the academic treatment of symbolism, the acquisition of knowledge concerning Jewish observances fails in the achievement of the desired goal. We must train our children to practice the institutions of their faith. To teach a child

a prayer which he will recite before retiring is but a small part of our duty in the religious school. Indeed, I have serious doubts as to the actual value of such piecemeal and haphazard instruction. If worship is to occupy a place of any measurable importance in the life of the individual, it must manifest itself in this three-fold form—it must be communal, domestic, and individual. You will readily see that in my opinion the synagogue, the home, and the school constitute a unit in the formation of worship habits.

Such was precisely the case in the past. In the ghetto, our fathers recited their prayers in the synagogue, in the family circle, and in private. They did not ask questions concerning their efficacy. They offered their prayers because they were part and parcel of the Jewish life program, just as fire crackers on the 4th of July is part of the American program of existence. And children growing up in such a community acquired the same worship habits. They learned to participate in a domestic service and in the communal worship with very little or no specific and deliberate effort. They had little choice in the matter. They grew up and acquired worship habits of this three-fold nature just as you and I growing up in the American environment learn to play baseball and to observe Hallowe'en in a manner befitting the occasion.

If we are to train children in the habits of prayer, we have a three-fold problem: (1) the reintroduction of domestic worship which life in America has made almost obsolete, (2) the re-establishment of attendance of synagogue services as a community habit, (3) the vitalization of worship in the life of children.

I realized long ago that there is a limit to the amount of Jewishness with which

you can inspire a child; that the point is reached where no further progress can be made without the willingness on the part of the parents to make their homes more Jewish. Hence a very important part of our class instruction is training in domestic observance.

Formerly in the Sunday school we were concerned with origins. We placed great emphasis upon the historical and psychological backgrounds of the festivals, and of Jewish customs generally. Recently we have become much more concerned with the manner and the method of observance in the present than with the events which led up to the creation of the institutions. For example, we no longer place the primary emphasis upon the question "Why do we have the festival of Pesach?" Instead we ask "How should the Passover be observed by Jews today?" We have agitated sedulously for the return of the Sedar to our homes until last spring practically every child in our school participated in a Sedar service. We have abolished completely the Temple Sedar in order that the entire emphasis should be placed upon the domestic function of the festival.

But even greater importance is attached to the Friday evening service at home. There is still enough Jewishness left in most of our people so that they will respond to an appeal which is based upon the welfare and the happiness of their children. If home observance is presented as something of inestimable value for the moral and religious welfare of children as well as for the sake of the peace and happiness of the household in its entirety, few parents will fail to respond. I have shown from the pulpit, in Sisterhood meetings, and on other occasions, how necessary is a regular weekly period of prayer when the family unites in the utterance of aspirations for a happy and peaceful home.

The result has been highly satisfactory. A class was formed in response to several requests for the training of mothers

in the Sabbath eve observance. It was made clear in the beginning that there is no prescribed form without which domestic prayer is impossible, that while the ritual in the Prayer Book and in the little pamphlet published by the National Federation of Temple Sisterhoods can be used as a starting point, yet each family should create its own prayer. It is true that in most cases the prescribed ritual was followed rather carefully, at least until people became habituated to it. And in practically every case, the introduction of the Kiddush service has produced a much more wholesome and a much more desirable domestic atmosphere. As one woman puts it "it seems to me that we have found much more in our home than we ever saw there before. And our boy has acquired something which he never would have obtained in the Religious School." And this testimony, only one of many, confirms me in the conviction that training for worship is impossible unless the home is enlisted as a co-operative educational agency.

Closely associated with domestic prayer is that worship exercise which binds the members of a community together. The Temple service unites the members of the family of Israel, attaches them to their past, gives them an intimacy with Jewish tradition, instills in them the historic consciousness of Israel, and impresses upon them responsibility for the maintenance of a vital and virile Judaism. I have felt for a long time that until you have parents who come to Temple regularly and who come to pray, not only to listen to an address, any effort to develop prayer habits in children must fall far short of its possibilities. "What right have you to expect children to display loyalty to their Temple when you yourself disregard all obligations to that institution?" is a question which we have put to many a parent and which has brought a thoughtful and desirable response. It is a challenge to parents; it is unjust on their part and they do not fail to see the injustice in most cases.

Training children in worship habits is dependant in a very large measure upon parental co-operation. Unless fathers and mothers are willing to engage in domestic worship and to make attendance at services something of a regularity, all efforts to teach children to pray are comparatively ineffectual.

Private prayer should not be disregarded. Many children are taught by their parents to recite a prayer before retiring. A goodly percentage of children have disregarded this practice by the time they are intermediates. In most cases I suspect that parental influence is responsible. Children will not continue to pray every evening if they know that their parents are not addicted to the custom. And even if their parents do pray regularly, children will raise questions with regard to prayer and if parents haven't the wisdom and the intelligence to answer them satisfactorily, they will soon come to look upon prayer as useless. That is why the training of parents is of such transcendent importance. It is useless to think of prayer habits for children until their elders have similar habits. In our community we are slowly, yet none the less surely, bringing domestic worship into our homes. We are succeeding fairly well, also in the effort to bring parents to the services. We use as argument not the sermon or the music but the influence upon children. If boys and girls are to become faithful adherents to Judaism with a devotion to the concrete expression of our faith, the Temple, the presence of their parents at the services as a communal custom is absolutely necessary.

Worship is now given a place of much greater prominence in our school. It is during the worship period that the climax of the morning session is reached. And it is through that half hour which we call the worship session that we hope to train children to pray both as individuals and as participants in a communal or domestic service.

Formerly we used the service in the

Union Hymnal for the entire school. At the half hour assembly period which came at the close of the morning session we utilized one of the services in the hymnal. But training in worship was still a desideratum. I felt that our children were not being prepared for active participation either in communal or domestic worship. So we divided our school so that three or four assemblies are held simultaneously.

The school begins at 9:30. Pupils are in the classrooms for one hour. From 10:30 to 11:00 we have what we call "The Worship Period." Classes are grouped according to age and commonality of interest. This year, for example, the kindergarten has its own assembly; classes 1, 2, 3, have theirs, 4 and 5 theirs, and 6, 7, and 8 theirs. It is the purpose in each Assembly to have the worship content based upon the ideas or facts dealt with in the class session.

It was intended at first to conduct a worship period without any prescribed ritual. A representative from each class was to present briefly what that class had done during the previous hour. The two or three reports were to be combined into one and a worship program was to be built spontaneously around the reports. It was found, however, that worship without some fixed ritual was futile. Without it, the worship period degenerated into a sort of loose and shallow exercise in sentimentality and emotionalism. So we tried a minimum of the ritual in the hymnal. For the most part, the first service is employed in having a hymn at the beginning and then a portion of the service, then the reports; and then a summary by one of the teachers, concluding with a prayer in which is summed up all the aspiration which the lessons have generated. The whole worship period is intended to serve as the opportunity for lofty emotional expression. The concluding prayer is the high point in the worship period and the

climax of the entire morning session. In that prayer the ideals to which the pupils have been stimulated, the feelings to which they have been stirred, are given reverent expression.

#### ILLUSTRATION I

##### FIRST SERVICE IN UNION HYMNAL

Report—One class dealt with some of the stories in the book of Genesis, their meaning and in general the critical approach to the early literature of the Hebrews, how our fathers utilized their legends to emphasize the necessity for Sabbath observance and domestic fidelity. The first two chapters in Genesis supplied the material for this purpose. The other class was studying post-biblical history,—Rabbenu Gershon's decree concerning polygamy. In the summary, it was pointed out that our people experimented with marriage relationships and found monogamy the most successful. Today it is universally accepted and taken for granted. In the same way, it was our people who made the Sabbath an abiding institution. Today, a period of rest, a day of release from toil, is part and parcel of the industrial and economic life of the nations. It was our fathers who experimented and tested these practices and then gave them to the world; and the world accepted them. This entire summary was made in less time than it has taken me to tell it. For in both classes, there was preparation for the idea. Each had spent an hour on its own contribution. The concluding prayer was offered by one of the children. It was worded something like this, "May we appreciate the privilege which we enjoy as members in the family of Israel. May we realize what pride is justly ours because of the contribution which we made to the world. Help us always, O God, to remember that we are Jews and that ours is the duty to be faithful to the precious heritage which has been bequeathed to us."

#### ILLUSTRATION II

Hymn No. 140, first and last verse (children stand and sing).

First service until the end of the Kedushah.

Class IV had dealt with the problem of team work.

The necessity for co-operation at home on the part of the members of a family, at school on the part of pupils and teachers and in Temple on the part of every member and every member's family with all the other members and their families and all together with the rabbi and officers was carefully and clearly revealed through the discussion. That co-operation and team work are essential to the maintenance of any institution and necessary for the welfare and happiness of the individual was generally agreed upon. This subject had grown out of an incident while the class had carried on another project.

Then Class V showed how "Good is returned for evil," by briefly telling the story of David and King Saul near the Cave of Adullam.

Illustrations showing how we ourselves can afford to return good for evil for the sake of the community as a whole were given.

The concluding prayer was offered by one of the children as follows, "O Lord, God of Israel, give us wisdom to follow the example of the great character David, who worked together with his people; give us the spirit of co-operation so that we might be like our fathers of old." The singing of "May the words of my mouth," etc., brought the Assembly period to a close.

This experiment in group worship is by no means complete. I expect to carry it on and find out, if possible, how effective it is in developing appreciations, in cultivating the habit of prayer on various occasions, and in giving children an intimacy with prayer manners and methods. This much can be said for it:

(1) Children are much more reverent than they were in the large Assembly.

(2) They express themselves in prayer as they never did before.

(3) Worship becomes an integral part of the school program. It is not an isolated event.

I have tried to describe in this paper

my experimentation in the matter of worship during the past year or two. I lay no claim to finality; the subject has not been exhausted by any means. Yet I am convinced that in this three-fold program, —domestic prayer, communal prayer, and private prayer, lies the only hope for any effective training in worship habits and practices.



THE true historian never demolishes a hero. He undertakes to explain him and interpret him. The truth is that Washington's place in history was a triumph of character and temperament. He was neither a demagogue nor a superman. He was a real person with ordinary human passions and limitations; but so well balanced was his character, so well ordered his temperament, so well disciplined his mind, that he made of the ordinary human material a product which is perhaps without an equal in history.—From an address by Nicholas Murray Butler.



# The Cult of Disillusion

BARUCH BRAUNSTEIN

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OUR AGE is bewildered and bewildering. This becomes apparent when we take a panoramic survey of our contemporary world. We have recently commemorated the thirteenth anniversary of the end of the World War. The fruits of that war were to have been the victory of the ideals of democracy, of the freedom and self-determination of small nations and minorities, and of a host of unnamed ideals for which men were willing to lay down their lives. Now, after thirteen years, it seems that these ideals have been buried with the men who fought to maintain them. Then too, the following eager multitudes who proclaimed these ideals have been silenced, for these ideals have become dust and ashes in their mouths. The ideal of democracy has become a sham, we are told. We see that innocent minorities in Eastern Europe are again, despite Versailles, feeling the heavy rod of the oppressor. Men are becoming suspicious of ideals; they seem to be mere words, not at all the deepest affirmations of the human spirit. We are in the midst of the world-wide economic chaos which is bringing death and disease and misery into homes of countless thousands. Human misery is becoming more poignant. Animisities and hatred between peoples are increasing. Festering sores of hatreds in the far East now have broken open; the venom may lead to war. The world today stands in its stark nakedness—revealing its ugliness, its egotism, its shameful barbarity, its wanton disregard of elementary human needs. These, and many others, are the concerns which are troubling men's souls. Indeed, it is a time ripe for skepticism and disillusion.

Out of the tremendous literature produced by and for the cult of disillusionists (the canon has not yet been determined)

I have chosen at random characterizations of our present age: melancholy, depressed, aimless, despairing, sorrowful, cynical, meaningless, directionless, delusive, decadent, offensive, discontented, frustrated, palling, ugly, harsh, brutal; it is a time of confusion in which the great god whirl is king. What a woeful time this is! The scientist seals the irretrievable doom of civilization—otherwise we might have something to look forward to—with his apocalypse of the end of our solar system. "Our origin is thus accidental," remarks Jan C. Smuts in his brilliant Presidential Address before the centenary meeting of the British Association for the Advancement of Science, "our position is exceptional, and our fate is sealed, with the inevitable running down of the solar system. Life and mind, instead of being the natural flowering of the universe, are reduced to a casual and inferior status in the cosmic order." General Smuts thus sums up the position of the decadent scientist, whose viewpoint he does not, however, share. Small wonder a cult of disillusion has been born. Our intelligent people, considering all this and taking it to heart, have become paralyzed into activity. Gilbert Murray's apt phrase, with which he epitomized the twilight of Greek civilization, describes our own age—it is one of a "failure of nerve."

## II

The disillusionist has his answer to the chaos of our age. His is one simply of escape from it. He believes his evasion of the crushing problems of his contemporary world will enfranchise him. But escape is mere evasion, not liberation.

To be truthful, the disillusionist mind supplies two roads of escape. Though the roads are not the same, the motive

for the escape is precisely the same. It arises out of a weariness and tiredness of living. The first leads into a world of utter quiescence and passivity. The sorrow and struggle of men leaves him who takes this road cold and untouched. To him, there is nothing worth while doing; nothing really worth while to get excited over. There is no sense in trying for the world cannot be bettered, though he readily admits its imperfections. Democratic education is a hollow phrase. Democracy is a sham and a mockery. He looks out upon the world with a smile, half skeptical, half contemptuous.

This is a genuine attitude. It is not assumed, though many of the camp followers feign it, but the pose is evident. It is a paralysis. It is a "failure of nerve." It is a loss of confidence in life's warrant itself. Man is impotent. His work is meaningless. Life is insipid and stupid.

The other road leads to a world far more poetic and beautiful. It is a flight to distant heavens, to Elysian fields of dreams and fantasies where the traveller finds things nearer to his heart's desire. His abode is in a far-off world of visions, untouched by the world and influenced by it.

Far is he from life's cares and vicissitudes. His selfish, albeit poetic, nature is repulsed by the squalor of life here. He yearns after Utopias. But he is not fired by an enthusiasm to convert our world into the mirror of his visions. No, he is unwilling to turn one spade of earth for a newer world order. Life here is vulgar, cheap, and disenchanting. His soul feeds itself upon the beauty his spirit has created. How at ease he has become in Zion—this egotistical self-centered visionary and dreamer. He loathes our world.

### III

Briefly, then, this is the reaction of a group of men and women who have canvassed the prospects of life and have

made their answer. Their analysis seems convincing enough. In spite of them, however, the world moves on and millions of people are living *this* life. The masses, the ordinary people (may I presume to speak for them?) find life *here* livable and worth while. Out of their inarticulated affirmation of life, some answer ought to be made to the palling intellectualists who recommend a negation of life. Besides, it ought to be pointed out that the disillusionists feed themselves upon flight from reality. Serious neuroses will surely develop in those people who refuse to face the hard facts of living. Living posits the affirmation of life and its essential worthwhileness.

First of all, before any attempt is made to build a case for living *here* and *now* (let us call it an affirmation of life), it must be recognized that our generation is unique in many respects, and there are cogent reasons for the desire of some to escape from the present. Yet, after all, *this* is our world and we must perforce live in it. None other is so real. Let the disillusionists scoff at what men do and believe, let them hermit themselves in their insulated world and in the far-off heaven of their dreams and imaginings; they, with all their dreams, are mortals. They are terrestrially bound. They are children of the world. They are organic to the physical world. Some people have always sought escape from their contemporary world. Yet the race has preserved the memories not of those who have escaped from but of those who have labored in their world. The entire history of the race is testimony to the development of man in the *here* and the *now* and has laid up the choicest epithets and gifts of praise for those who work and conquer in the serious business of life. No puny, subjective person, feeding upon his petty iconoclasm, can gainsay the experience of the entire race. The poetry of heroism—"in a place where there are no men do thou endeavor to be a man"—has nourished generations of men.

Candide, in Voltaire's eloquently pessimistic pamphlet, concludes his argument by saying, "All that is very well, but let us cultivate our garden." Our garden lies here. We must cultivate it or perish.

Again, one who examines the tenets of the cult of disillusion dispassionately is impressed by the fact that to be consistent its devotees must subscribe to an other-worldliness, that is, to a denial of this world. What a curious twist in the hands of fortune is this cult. It insists that it is built upon the very essence of modernity, yet it reverts back to harmful medieval and obscurantist doctrines. The horrors which the doctrine of the denial of this world wrought in medieval Europe would be a catalogue of the cruellest atrocities of man to man. To the everlasting discredit of medieval Christendom, be it recorded, all manner of evil and cruelty was condoned upon this world. It taught that this world was only the reception room leading into the world to come, which held out for the real and poignant misery of this life, the wistful promise of the life to come. Christianity has renewed its influence today through the modern emphasis of the "social gospel," for in place of other-worldliness Christianity now stresses what in current terms would be called the realization of the Kingdom of God in *this* world.

Moreover, the cult of disillusion has, by its very nature, re-emphasized determinism. Like rigid Calvinism, it has no place for freedom of the human will. To be sure, in each interpretation of the rise of the race, are elements of determinism. Thus in the Talmud, that sea of Jewish life—as varied and rich and full as life itself—are found poetic expressions of determinism:

No man suffers so much as the injury of a finger unless it has been decreed in heaven

Or

Not a sparrow falls into the net without God's will.

Indeed Judaism has a dualism of determinism and free-will. The dictum,

"All is foreseen yet free-will is given; all the world is judged by goodness and all is according to the amount of work," attributed to Rabbi Akiba, martyr during the Hadrianic persecutions in Palestine, expresses pithily the position of Judaism in respect to one of the fundamental problems in the ethical life. Any faith, if influenced at all by history, makes allowances for those forces in the world which move irresistibly on despite the will of man. But it also recognizes that man's work is essential and significant.

The cult of disillusion, by the very logic of its position, believes that this is a finished world in which man's work is consequently ineffectual. Mankind has progressed by the assurance that its efforts, however futile or faltering, really counted in the scheme of things. As one moved by the power of religion, I cannot believe that man's labor and work in the world have counted for nothing. It cannot be that man's insistent triumph over nature has been unavailing. It dare not be, or man would lose all confidence in his own powers to labor toward the perfection of the world. With the seers of my faith, I believe that the world is not yet finished. It demands the earnest toil of man for its completion. I confess my belief in the affirmation of William James that man's powers, such as they are, are not irrelevant to, but pertinent to the world.

#### IV

To my mind, the basic difficulty with our age is that we have lost a foothold upon life. That is why men want to escape life; they cannot master it. First we lost faith in God, then in the sanctions of religion, and then we lost faith in man. Now we are bewildered. We stand aghast at the abysmal place the absence of God has left and we have nothing to fill it. Science has not. It has left man confounded. The mechanistic psychology has not. It has left man bereft. Without God, man refuses to believe in this world and in the essen-

tial decencies of life. Man today, as hitherto in periods of transition and trial, demands the refreshing assurance that there is a God. From such a faith would flow the needed affirmation of life—that man's work is not meaningless, but that it is significant and essential; that man needs God and that God needs man; that one is helpless without the other; that man is indeed a partner and co-worker with God. This assurance is needed to recall some men from their escapes from this world, and from the disillusion and despair which has made so many men today inert and powerless.

Whatever may be the theological and creedal garbs with which God has been robed in the past, the central and crucial matter is that the modern world is in dire need of God—of God as a positive attitude toward life, who will give it the necessary decency and respectability it needs to live it; of God that sanctifies life and makes sorrow and suffering meaningful; of God as the power which abets, and does not frustrate, men in the pursuit of goodness and truth and justice and mercy; of God who is the force

in the universe friendly to the good life.

There have been men who have doubted before us. Men before us have denied idealism and nobility. Men before our time have fled to the glorious dream creations of their tender souls. Generations before ours have keenly felt the loss of hope and of desire. But man has lived and moved forward. Man has lived out of a passion to live. He has been fed out of the wellspring of his own being; out of the religious, spiritual nature which has dared to associate itself with God as the purpose and the destiny and the direction of his life and as the abiding assurance of life's worthwhileness.

The cult of disillusion is a neo-stoicism and a re-emphasis upon medievalism, the worst features of which modernity has outgrown. It shall never become a religion, for religion demands an affirmation of life, not its negation. Its counsel of escape can be hurtful, never salutary. Its value lies only in that it has marked the evil of our time. It indicates that for some the *raison d'être* for living has been lost. They demand an affirmation of life which religion alone can give them.



# A Study of the Status of Religious Education

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IN THE spring of 1930, under the auspices of the Institute of Social and Religious Research, New York, a study of what is happening in religious education was undertaken by the writer. As this investigation draws to a close, it may be appropriate to outline its main features and point to some of the conclusions issuing from it.

It should be stated at once that the study is not encyclopedic, nor is it primarily statistical. Rather does it seek, by means of case studies, to portray present practice in a few definite and limited fields. These areas are: (1) community co-operation in religious education; (2) the educational organization of ten local churches; (3) classroom teaching as revealed by 160 observations; (4) significant practices of a sample of 746 church schools; and (5) the hold of the church on its college youth.\*

The first study, and the first to reach publication, analyzes in some detail the work now being carried on by thirteen community agencies. Each agency was visited by Dr. J. Q. Miller, and on the basis of an elaborate outline, a large number of facts were gathered, covering its origin and history, source of authority, objectives, activities, constituency, attitudes toward it engendered in the community, staff, finance, co-operation with other local agencies, criteria for measuring progress and growth. The questions asked under each head were worded in such a way as to bring out the facts regarding the organization's *functioning* rather than merely regarding its *operation*. That is, there was a careful study of the extent to which the work done and the structure erected were rooted in the situations presumably faced by these

agencies. The view that the work of an overhead organization should be so rooted in the local situation was carried into the study by the investigators, and the absence of this functional type of community organization was one chief cause, in their judgment, of many discovered weaknesses.

The mere assertion of this view, supported though it was by the evidence accumulated, was not regarded as conclusive, however. In order to demonstrate more clearly the vitality of the functional approach, a single community was selected for more detailed examination. Here the procedure necessitated by the functional approach was actually adopted and carried through its first stages in a study of the current standards and habits of children, the social situations out of which these standards and habits arise, the extent and adequacy of the work in religious education now being done by local churches, the work of social agencies in the community, and the story of existing efforts at co-operation. This study pointed up and in a measure justified the suggestion that the functional approach was both vital and necessary, and showed how at least the first steps toward the reconstruction and realignment of the community agencies might be taken. The study concludes, therefore, with the outline of a policy and program of community co-operation in religious education.

The second line of study set out to describe concretely the organized work of a selected group of local churches. This selection was made on the basis of their reputation as outstanding examples of efficiency. It became apparent as the study proceeded that this reputation was not equally justified for all the cases nor

\*The report of the study will be issued in four volumes by the Yale Press.



for all phases of each church's program. The results, however, are perhaps all the more illuminating, revealing as they do the gap that exists between practice and theory, for theory on the whole corresponds more closely to reputation than to practice.

With current theory, most of those engaged in religious education are familiar. Current practice, however, has been insufficiently reported, with the result that only the few who are privileged to visit widely know what is actually going on, and of these, again, fewer still have the opportunity of making careful analyses of what they see. Indeed, it is common knowledge that even those who are in the midst of a busy program often do not see it as a whole or its separate phases in due perspective.

This study set out to accomplish this in the case of ten churches. Self-surveys were set up in each church by the field representative, Mr. E. V. Ehrhart, with local committees in charge of the various aspects of the investigation, including social and historical setting, the interrelations of school and community and of school and home, leadership, pupils, costs and wastes, and the functions or activities of the school. It was assumed that it is the business of the institutional arrangements to make provision for the life activities of the school and that these life activities are the church's reaction to the needs and problems of its situation. Our purpose was to assist the local groups to discover to what extent the church was living up to its opportunities, and to appraise the machinery that had been devised to carry on its work.

The results of this study, which will appear in a second volume of the report, will embody the case material thus collected, furnishing valuable firsthand data for the understanding of the educational problems of the modern church. It will appear that while churches do not spend much on the more strictly educational

phases of church work, a vast deal of what is spent is wasted through bad planning; opportunities are ignored, efforts are duplicated, and initiative deadened by conventional standardization in even the best situations. On the other hand, the vital churches are breaking through the stereotyped procedures, and many of their experiments are most suggestive for those who are on the lookout for stimulating proposals.

The third section of the investigation was called forth by the need, which is being increasingly felt by students and teachers, for case material on the teaching process. As with organization, theoretical treatments of teaching-method are numerous, but only a beginning has been made in the way of reporting the ongoing process of teaching. Even such few records as we have are made by the teachers involved, and are thus subject to unavoidable limitations in completeness, proportion, and objectivity. We had thought to find enough thoroughly progressive work to make a volume, but visits to 160 classes scattered from coast to coast, and selected for their reputed liberal character, netted only a handful of genuinely progressive instances of teaching. That is, a fair sampling of the "best" teaching now going on in the name of Protestant religion is so far from exemplifying the elementary principles taught in the foremost training schools and colleges that one is led forcibly to the conclusion that something is radically wrong with our methods of training teachers. As in the community study and the study of local church programs, here also the stereotype has fixed itself like an incubus upon much of the work that is supposed to be liberated.

In no sense as "showing up" such work, but in order to make a beginning in the type of literature that may be helpful in improving it, we are bringing out a volume which will illustrate from the actual cases, as observed by Miss Elsa Lotz, a great variety of teaching methods, ap-



praising each in terms of the principles of teaching generally accepted throughout the progressive movement.

In the fourth section of the study, a brief characterization of important aspects of church school work in the United States will be attempted. The materials for this work are gathered from the 1926 Census of Religious Bodies, from the Study of Theological Education conducted by the Institute of Social and Religious Research, under the direction of Dr. Mark A. May, and from questionnaire returns giving facts about 746 schools. All this material is being assembled and organized by Miss Helen R. Stearns.

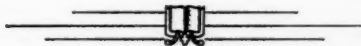
The actual practice of church schools will be compared with the standards promulgated by denominational and interdenominational bodies in order that some estimate of the structural level of religious education in this field may be formed. In addition, the interrelation of a large number of facts about schools will be discovered, such as attendance, size, benevolences per pupil, service activities, growth, lessons used, training of teachers, cost per pupil, records, and many other factors, in order to reveal what connection there may be among these different features of school life. How far the process of building an integrated school organization in the community has been carried will thus be in-

directly revealed, as well as indications of the extent to which certain results presumed to follow from certain alleged causes are actually connected therewith. The absence of such relationships is suggested by the fact that out of 746 schools only one was above average in all of nine "efficiency" factors regarded as of significance in existing standards.

The fifth section of the study deals with the religious life of college students so far as this is directly related to the work of churches. The facts are being gathered by Dr. W. E. Uphaus from questionnaires to colleges and religious foundations, from the Council of Church Boards of Education and the Conference of Church Workers in Colleges and Universities, as well as from materials growing out of the Student and Faculty Conference held in Detroit, December, 1930.

The scope and character of church work in and for colleges will be discussed in the light of the growing knowledge of student interests and needs. These two sections will appear in one volume.

It is hoped that both in the techniques used and in the results to be reported this study of what churches are now doing in religious education may be of some service to those who are carrying the heavy burdens of practical endeavor, of leadership training, and of theoretical investigation.



## Why I Am a Jew

ALBERT G. MINDA

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AKBAR, the Mogul Emperor of India, as a result of his experiences in presiding over gatherings at which representatives of various religious groups presented their respective points of view, offered his contemporaries the following counsel:

"Whatever be thy religion, associate with men who think differently from thee. If thou canst mix with them freely and art not angered at hearing them, thou hast attained peace and art a master of creation."

It is this thought that is basic to the modern science of Comparative Religion—a science calling for the critical faculty and the sympathetic approach. To state, therefore, the so-called reasons for adherence to a particular faith should assure first, a re-examination of inherited beliefs in terms of the present, and a contribution to that better understanding of diverse religious philosophies of life which is the objective of the study of Comparative Religion. It is in this spirit that I present the reasons "Why I Am A Jew."

There is, of course, one simple and fundamental answer: "I am a Jew because I was born a Jew." To be a Jew, however, signifies something more than the accident of birth. If the Jewish people has persevered through the many centuries of time—amidst the most adverse and, oftentimes, hostile circumstances, it has not been because of any biologic virtues such as pure and unmixed racial blood strain. There has been and there is today a Jewish people because of a definite philosophy of life, a distinctive culture and civilization which have motivated the existence of Israel—and which, have given to it a historic consciousness, a psychologic distinctiveness,

a spiritual uniqueness—all of which I, as a Jew, wish to see preserved not merely for the benefit of the Jew as such, but because of the possibilities inherent in them for the enrichment of the life of mankind-at-large.

Now, the most distinctive feature and finest gift of this Jewish life and civilization has been its religion, religion not construed in the formal sense merely as a set of theological beliefs and doctrines, but as a way of life and living.

What are the distinctive characteristics of this religious life that prompt me to say I am a Jew not merely by birth but by conviction and philosophy of life? I am a Jew because I today am able to repeat with intellectual honesty and moral sincerity what my sires proclaimed yesterday:

"Hear, O Israel, The Lord Our God,  
The Lord is One"

This biblical statement has become the watchword and inspiration of Israel's life—words which the lisping child in the cradle first learns to speak and the last expression of faith uttered by the Jew as his spirit expires and soars it way upward.

One God—the Creative Force of the Universe—the Spiritual Power that pervades it—the Moral Force that rules it.

It was as a proponent of this conviction that the first Hebrew, Abraham, protested against the idolatrous worship as practised by the people of his age. It was as an advocate of this principle that the Jew resisted the pantheon of the Greeks, the polytheism of the Romans, the dualism of the Persians—and if I may be allowed to speak frankly, though sympathetically—it was because of this uncompromising attitude on the principle of the oneness, the Unity of God, that the separation came between Judaism, the

mother, and Christianity, its daughter.

And I know nothing in the modern world, a world in which science is supposed to reign supreme, which might disturb this faith in God and His Unity. If anything, the findings of modern science tend to confirm it. For if there is one contribution that modern science has made, it is the idea that there is orderliness and unity in this Universe. This Universe, as beheld by recent science, is not a mere blind mechanism, a fortuitous combination of atoms and molecules whirling blindly in space—but it is an organism pervaded by a living force and governed by law.

A Universe that is governed by law is something more than a blind mechanism. Law presupposes the intelligence of a law giver. Thus, when I look at a Universe of law, based on intelligence and purpose,—a Universe of matter, out of which evolves the personality of man,—with a mind that is capable of knowing and thinking, with the ability to appreciate the beautiful and the harmonious, with strivings and yearnings for moral values of justice and righteousness—when I behold such Universe, it is enough for me to proclaim:

"The Lord, Our God, The Lord is One"

As a Jew, I have laid considerable stress upon my belief in God, not because I believe that mere intellectual or philosophical adherence to such a belief will gain for me the bliss of Paradise or save me from the perdition of a fiery Hell. My belief in God serves a very practical purpose. It is basic to my belief in man.

I am a Jew, not because I believe in the divinity of any one individual but because I believe in the divinity of mankind. In a very profound sense, I can say that I believe in God because I believe in man. As a Jew, I am a humanist because I behold in many the reflection of the divine.

It was because the Hebrew prophets of old believed that man is something more than a mere physical mechanism but a creature stamped in the very image of

God that they laid down a program of humanism which after these many years still presents a challenge to human society. These Hebrew prophets had very little to say about a life after death as a punishment for sin or reward for righteousness. But they had much to say about the establishment of the Kingdom of God here on earth, by which they meant a just and righteousness political, social and economic order which would not degrade or restrict the development of man's sacred personality but, on the contrary, which would enable him to develop all of its latent human and divine possibilities. They, therefore, burned with a passion for social justice which is the most precious heritage they have bequeathed to me.

In an age when the slave was regarded as something less than a chattel, they proclaimed the bondsman a human being entitled to human rights.

In a period when the stranger, the immigrant, was a creature to be despised and oppressed, they announced:

"One law shall there be for the stranger and the native"

"Do not oppress the stranger for remember ye were strangers in the land of Egypt."

In a society when men looked askance at their fellows whose skin bore a different color, these prophets raised the important question:

"Are ye not as the children of the Ethiopians unto Me?"

At a time when war and bloodshed were crushing the bodies and spirits of men, a seer of Zion presented this challenge to the ages:

"A time shall come when men shall beat their swords into plow shares and their spears into pruning hooks and shall learn war no more."

In an age when the world of economics was divided into class and caste, when men were used as means and tools to satisfy human greed and selfish ambition, the voice of the Hebrew prophet rang forth: "Justice, justice, shall ye pursue"

"Let justice roll down as a mighty river and righteousness as a perennial stream"

To people, who were setting creed above deed, ritual above righteousness, a prophet, Micah, announced a definition of religion which the late President Eliot of Harvard selected as the inscription on the Statue of Religion in the Congressional Library:

"It hath been told thee, O man,  
What is good and what the Lord doth  
require of thee. But to do justice,  
love mercy, and walk humbly with  
thy God."

I remain a Jew, then, because this passion for social justice still burns within my soul. Nor do I believe that the Jew has said the last word as yet on this subject of human relationships based on the divinity of humankind.

In our modern age when periodically the world plunges itself into the bloody abyss of war, I do not think that it is altogether an accident that an American Jew, Salmon Levinson, originates the idea of the Outlawry of War, which is basic to the Kellogg Pact bearing this name.

In a modern age, when nations still look with hatred at their sister nations, it is no accident that a Jew, Zamenhoff, should dream that nations could be unified by means of a universal language which he called Esperanto.

In an age, when the peoples of the earth cannot realize that the world is one and that our perplexing problems can not be solved except on a world basis, it is no accident that a Jewish immigrant to America, David Lubin, dreamed of solving the problem of world agriculture and of economic justice by the establishment of the International Institute at Rome, Italy.

I am far from saying that this passion for social justice is the exclusive possession of the Jew but I do maintain that the Jew who for two thousand years has known what it means to be a stranger in

many lands of the old world, I do maintain that the Jew who has been the victim of slavery in Egypt and the object of man's inhumanity in subsequent ages, that the Jew who has lived through the miseries and the suffering entailed by every major war of history, that the Jew who has lived in practically every country of the civilized world and has learned to appreciate the good in all of them—I maintain that this unique history of the Jew equips him especially with a historic consciousness, a psychologic background, a spiritual uniqueness, so that he may lift up his soul and offer his life in the age-old struggle for the establishment of justice and love, peace and brotherhood, fraternity and genuine universalism in the structure of human society.

I am a Jew, then, because I believe in the unity of God, the unity of the Universe, the divinity and unity of human kind. That is why at the end of each prayer service in the Synagogue, the climax is reached when I read in my liturgy:

"O may all created in Thine image recognize that they are brethren so that one in spirit and one in fellowship—they may be forever united before Thee."

To stand witness to these ideals of universalism, to work for their realization, even though it mean sacrifice, even though it mean struggle, to do all this, Israel has regarded as his historic mission.

To carry out this mission, Israel was not so much the chosen people but, as Mr. Zangwill put it, he has been a "choosing people," choosing not in a spirit of pride or superiority but in the humility and meekness of a Servant of God.

Judaism is a road that leads me to humanity and not away from it. Judaism with its emphasis on the unity of God leads me to hope for the unity of the human race and not to its division.

My faith in God, my faith in man, my faith in the good and noble people of all faiths and creeds, inspires me to work

and to labor for the dawn of that day and that age when men shall understand the hearts of their fellows, when the vision of men shall be so perfected that above the differences of the earth, they shall perceive the expanding firmament of the

Heaven, symbolizing the power, the glory of the One Eternal God, the Universal Father of men—for hath not the prophet spoken it:

"Have we not all one Father?  
Hath not one God created us all?"



**R**ESTRICTION of liberty is generally well meant. It is intended to preserve our heritage. The American republic and the great achievement of American industry must not be assailed. Our political and economic systems are so highly organized, so intricate, that we cannot allow careless and foolish criticism that may endanger these values. But surely the way to preserve them is to improve them. Justice needs no defence, real democracy needs no apologist, freedom of opportunity for every man will require no guards. If there is anything wrong our safety is that the wrong be discovered and defined. If anything should be changed, let every man be free to suggest the change. Are liberty and truth so weak that they cannot stand alone? . . . The positive meaning of all this is that salvation of society comes by criticism. Serious criticism always involves faith and hope. The harshest critics of Hebrew life believed passionately in progress. They always expected good to come out of evil, justice to displace injustice, peace to abolish war, moral health to overcome sensuality and luxury. The glowing passages of the Old Testament that we still read as the most ardent hopes of the good ordering of world life ever grew out of the severest criticisms of national wrong and social inequity.—From a Sermon by Theodore Gerald Soares, preached December 6, 1931, at the Neighborhood Church of Pasadena.

## Measurement of Ideas of God

E. J. CHAVE

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*The Idea of God in Protestant Religious Education.* By A. H. MacLean. New York: Teachers College, 1930. Pp. 150. \$1.50. (Ph. D. thesis, Columbia University.)

*Measuring Certain Aspects of Faith in God.* By H. I. Donnelly. Philadelphia: The Westminster Press, 1931. Pp. 118. \$1.50. (Ph. D. thesis, University of Pennsylvania.)

THE techniques used in these two doctor's dissertations are of definite interest to religious educators, although the findings are in each case quite limited. They indicate a growing determination to obtain such tangible measure of the fundamentals of religion that religious education may be better guided in the aims and processes. The task is a difficult one but by no means impossible. Although both investigations are severely criticized in this article, the reviewer would in no sense discount the worthwhileness of the studies. The character of the studies indicate how fruitful researches may be continued and the shortcomings make plain the necessity for the most refined and painstaking care at each step. Doctor MacLean makes his study of the elementary grades and Doctor Donnelly of senior high school age.

Doctor MacLean began with an analysis of the ideas of God assumed and directly taught in Protestant church schools, in so far as they were revealed by an examination of the textbooks used. Seven series of texts of different publishers were reviewed. In addition he visited fifty services of worship and took twenty-five other typical printed worship outlines and described what ideas of God he found in both cases. Two groups of children were tested, 75 primaries by an interview

method, and 443 juniors and intermediates by a check list of questionnaires. Doctor Donnelly was chiefly concerned with the construction of instruments for measurement. His findings as to ideas held by high school students were incidental though an interesting supplement to the studies by MacLean of children in elementary grades.

MacLean's method of studying the texts is not given explicitly and there is no detailed data on the various texts, but his summaries are well arranged. He states that he did not find any place where a writer had raised the question of the existence or non-existence of God. Traditional patterns of omniscience, perfectly good, Father of all, unlimited power and control, were more or less assumed by all. A few instances of attempts to give modern theological interpretations are noted but inconsistencies in presentation of the idea of God are apparent in nearly all of the writings. Denominational differences did not seem to be as great as the differences between authors, or even as the differences in the portions taken in a single text. Difficulties were avoided rather than scientifically approached. No effort was made by any writer to explain the evil or destructive forces of life, or to include them in a philosophy of life. Worship services reflected similar assumptions and presented only vague, general ideas of God. Practically no attention was given to great social issues in the majority of the texts and little correlation was discovered between the religious teachings and the everyday problems of life. Later texts, however, and a few worship services show interest in current life and the investigator seems to feel that he has evidence of a waning of Bible interest and an increase of the more



practical types of study. Insufficient evidence prevents a reader from judging how far his conclusions are warranted.

In the study of primary children MacLean used the method of having different interviewers test out children orally with such questions as: "Where is God? Some children say God lives up in the sky, others say that He lives in the church, and some say He lives in people. Where do you think God is? (If a child says 'everywhere,' find out what he means by it.)" He acknowledges that this method of interview by unskilled persons using such suggestive questions was unsatisfactory, but he gives a tabulation of their responses for what they are worth. The two things revealed are: (1) confusion as to ideas of God, and vague conceptions of what obligations to God might be; (2) the influence of the ideas suggested by the examiners in their questions. It is quite evident that this kind of technique is useless for any scientific study.

The juniors and intermediates were given a true-false test and the scoring of each statement was subjected to a rating scheme by a group of judges. The refinement of technique does not bring out any clear values above the percentage of responses to each statement. A lack of discrimination in issues and a failure to do any critical thinking on the concepts presented indicate the character of church school training. No significant differences were found between the different ages or between the sexes, but all reflected more or less the attitudes of the literature used in the schools.

Donnelly took a great deal of care to make his instruments reliable but the results show a good many weak places. He has four sections to his test: (1) a vocabulary test to discover how far the terms used in the rest of the test are meaningful to the group tested; (2) a simple rating scale to show how the subjects feel their conduct is affected by faith in God; (3) an attitude scale to measure

degree of trust in God, and (4) a check list to find what they believe about God and how certain they are regarding their beliefs. Preliminary experimental forms were given to 566 Protestant church school pupils of senior high school age and to 192 students in high school classes. The statements for the first form of the attitude scale were rated by 120 persons, and many others were consulted in the preparation of the other parts of the test. After the first results were obtained the scale was carefully revised, and much improved, and given the title "Religious Discovery Test for High School Use." It was then tried out on high school classes. Those who are unfamiliar with construction of tests will not appreciate the amount of work and trouble that such figures suggest. To develop anything like a satisfactory scientific instrument one requires time, patience, money, co-operating friends, and a creative imagination. It is not easy either to make or to use tests with scientific precision.

The first section of the test is not used in scoring, but such a precaution to see how well the words used are understood is almost a necessary part of any such test. The second part seems to have too obvious a purpose for any high school student to miss. It is entitled "What helped you in your decision?" and twelve major questions, each with five to ten sub-parts, ask for ranking response. In each case there is a chance to check "Ask God for help" or some similar response and these are the only ones scored. Any high school student should have been able to see what answer was wanted. Perhaps no higher correlations between this part of the test and the other parts could be expected ( $r_{II, III} = .397$   $r_{II, IV} = .232$ ). In Part III the author used, with several modifications, the psycho-physical technique described by Thurstone and Chave in their monograph "Measurement of Attitude." In scanning the statements the reviewer feels that the low correlation of reliability ( $r = .48$ ) is likely

due to the fact that a number of statements are more marginal than in the direct line of the variable. For example, such statements as the following do not seem to express at all clearly an attitude of trust in God (No. 5): "I feel that if God really loves us he would use his power to put sin and suffering out of the world." And No. 14: "God hates people who do wrong." In Part IV the scoring system was devised from the responses of a group of church school pupils, but the weightings are quite arbitrary and ignore both temperamental and discriminating responses. It is also rather difficult to understand the basis on which a composite score for the test was developed. The three separate parts may reveal more or less meaningful facts about high school students' attitudes toward God, but they do not seem to measure common characteristics that can be added together for any significant index. At least the validity of the test requires considerable more investigation before such a com-

posite index can be defined.

While the tests may be statistically inaccurate the responses clearly indicate fields of religious education that need attention. Eighty-four per cent of the church school pupils, in the Donnelly test, check the statement, "I am sure that God takes care of those who love him," but only eight per cent of them check the statement, "I feel that if God really loves us he would use his power to put sin and suffering out of the world," and only 47 per cent were very sure that "God is still at work in the world." Habits of critical thinking need development and a philosophy of life should be built up that will help growing persons to deal with the inconsistencies of experience and to develop a faith in the abiding values and realities of life. More persons should be given time and money to continue such studies to develop instruments of research and to pursue investigations into the many important phases of religious education.



# Measurement of Sociability

PAUL A. WITTY

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## I. IMPLICATIONS OF GESTALT PSYCHOLOGY

THAT the whole is not equivalent to the sum of the parts has been insistently emphasized recently by the Gestalt psychologists. The extreme analytical position in psychology must surely be abandoned, and complex behavior must not be considered simply as the sum of synthetically and mechanically integrated reflexes. For example, psychologists have long realized that the word, or even a larger unit, is the element which the child perceives in reading, for he sometimes can not identify single letters in well-known words. The basic unit in perception therefore is *not* the letter; and often it appears to be a unit larger than the word. Nevertheless, some teachers believe that education is a process which demands a mechanical synthesis of elemental letter processes into meaningful wholes. The basic unit in most forms of perception are total articulated patterns (composed of many elements). These patterns should be studied as they develop and emerge from experience and from maturation. Teaching reading, therefore, involves the artistic use of basic units of perception. This short analysis of reading is intended to bring out sharply the continuous nature of perception. Numerous examples other than these could be summoned readily to illustrate the complex nature of perception in all stages.

Certain other fundamental principles regarding the complexity of perception have been brought sharply to our attention by the Gestalt enthusiasts. The writer is convinced that the principles have especial significance in the area of character measurement. One of these principles emphasizes the limitation of

extreme analysis in studying "traits" of character. The writer, in collaboration with H. C. Lehman, once brought out the necessity of measuring definite habits, and asserted that these habits do not represent generalized traits of character.<sup>1</sup> He therefore committed himself to the assumption of trait specificity which has been advanced by Symonds,<sup>2</sup> and which has more recently been emphasized by May and Hartshorne.<sup>3</sup> The emphasis upon specificity does not necessarily posit extreme analysis, but it does imply that we must not measure one thing and call it by another name. The unit of perception must be studied always in its complex setting.

In the realm of character measurement, there is at present much confusion. One reason for the chaos probably is the tendency of workers to analyze *too minutely* the patterns which they are attempting to measure. The totality then is distorted, and the assembly of the fragments does not call forth the reaction anticipated.

## II. THE MEASUREMENT OF SOCIABILITY AND SOCIAL INTELLIGENCE

Attempts to measure sociability exemplify clearly the ever present dilemma in measurement. Several (and somewhat un auspicious) efforts have been made to measure social intelligence following Thorndike's pronouncement about 1920 of the three types of intelligence, namely, conceptual, mechanical, and social. Social intelligence was alleged to be the ability to understand persons and to act

1. P. A. Witty and H. C. Lehman, "The So-Called General Character Test," *Psychological Review*, 34:401-413.

2. P. M. Symonds, "Present Status of Character Measurement," *Journal of Educational Psychology*, 15:484-94.

3. M. A. May and H. Hartshorne, *Studies in Deceit, Studies in Service and Self-Control* (New York: The Macmillan Company).

wisely in human relations.<sup>4</sup> Ream devised a social relations test which measured knowledge of: (a) socially approved acts, (b) sports, and (c) questionable behavior patterns.<sup>5</sup> Ream's test has not proved highly successful. Ream reports that the test will be most useful in discouraging individuals who plan to be salesmen if the test results show them to be unsuited for this social endeavor. Negative guidance of this sort has restricted value in gauging personality make-up, and in suggesting corrective work. Furthermore, the Ream test measures knowledge of social behavior; knowledge of socially approved acts is certainly not a valid criterion by which to judge a person's actual behavior when occasions arise which call for application of the knowledge. Several studies show that students participate in acts which they heartily condemn, and that knowledge of socially approved conduct provides only small increments of *drive* toward active participation in socially approved conduct.

An ingenious analytical study was that of G. S. Gates, in which six different pictures of emotional facial expression were used as test patterns.<sup>6</sup> Doctor Gates later studied other elements which she thought determined the sociability of children enrolled in grades 3-8.

Moss and Hunt identified what they thought were seven important elements of social intelligence. Among these were: (1) memory for names and faces, (2) ability to recognize attitudes or emotions in others, and (3) ability to discern the state of mind behind words.<sup>7</sup> Tests to measure these elements were devised. Correlation of the test results with ab-

stract intelligence suggests that this test is to a large degree a measure of abstract intelligence, not of social intelligence.

Gilliland and Burke devised three tests and a questionnaire to measure sociability.<sup>8</sup> But Pintner and Upshall found little agreement between the Moss battery and the Gilliland tests.<sup>9</sup> The tests appear to have little in common. Gilliland and Burke emphasize the superior value of the questionnaire, which deals with social adjustment, in practical work. Nevertheless, the available data warrant using this questionnaire *only* as an experimental instrument. These analytical approaches have not yielded comparable results, nor have they led to the development of a generally accepted and useful basis for the measurement of social intelligence or of sociability.

### III. HSIA'S SOCIABILITY TEST

Hsia has constructed recently a test of sociability. Two hundred and fifty questions which aimed to measure socially approved conduct were selected by twenty-five adults. Each question required the student who took the test to choose one of four alternative responses. The writer states: "Recent studies of motivation reveal the fact that knowledge of a thing or situation, other things being equal, will act as a motive but not as guarantee to act or to respond accordingly" (p. 16). Seventy-one of the original 250 items were retained in the final test. The co-efficient of "contingency" between the first and second rating was +.57. Hsia emphasizes the complexity of the problem of character testing and presents his results as "just a beginning" in testing. Practically no correlation was found between his composite test score and chronological age for fifth, sixth, seventh, and eighth grade children. The

4. E. L. Thorndike, "Fundamental Theorems in Judging Men," *Journal of Applied Psychology*, 2:67-76.

5. M. J. Ream, "A Social Relations Test," *Journal of Applied Psychology*, 6:69-73.

6. G. S. Gates, "A Preliminary Study of Test of Social Perception," *Journal of Educational Psychology*, 16:452-66 and 14:449-63.

7. F. A. Moss and T. Hunt, "Ability to Get Along with Others," *Industrial Psychology*, March, 1926, pp. 170-78.

8. A. R. Gilliland and R. S. Burke, "A Measure of Sociability," *Journal of Applied Psychology*, 10:315-326.

9. R. Prinner and C. C. Upshall, "Some Results of Social Intelligence Tests," *School and Society*, 27:368-69.

correlation with mental age was low (about +.2); with reading ability, positive, but low (+.3 or +.4); with socioeconomic status +.3; with an index of social participation, negative.

The lack of validity of Hsia's test (which he emphasizes) and a similar lack of validity for the index of social participation (which the writer of this article will present) would lead one to expect the chaotic results secured by Hsia."

One important characteristic of Hsia's work deserves further mention. Hsia employed teacher judgment in validating his test; certainly, this criterion is of limited value, for recent studies show that teachers often approve behavior which reflects conformity; the lack of validity of their judgments renders this test of questionable value.

All of the devices discussed above reflect attempts to isolate *factors* which are important determiners of sociability. After the factors have been identified, the workers often proceed to measure each in isolation. Seldom is the composite sociability pattern considered, and the analysis often alters or obliterates the totality. Thus the recognition of social attitudes through pictures, the knowledge of socially approved conduct codes, information concerning games and sports, *et al*, probably have some bearing upon social behavior. Nevertheless, sociability involves conduct of a highly integrated sort, which must be measured (the writer believes) in its actual functional form.

#### IV. TESTS OF COMPLEX OVERT BEHAVIOR

By a somewhat different approach, D. S. Thomas and associates have at-

tempted to secure verifiable and reliable data regarding the social behavior of nursery school children. These workers tried to maintain a genuinely social environment when they recorded the overt behavior of the children. They felt that, at an early stage in life, a large part of social interaction is expressed by spontaneous physical contact. Definite and limited categories of social contacts and responses were made and revised." These provided standards by which sociability was estimated. The writer of this article believes that the value of the study lies chiefly in the development of a technique for studying the extremely complex and varied social reactions of the young child. These observational studies have recently been extended by Loomis, yet they appear suggestive only, not highly valid nor reliable measures in their present form."

Nevertheless, the Loomis technique is of particular interest to the writer, because it utilizes the spontaneous activity of young children studied under natural conditions. The writer, with H. C. Lehman, has studied the spontaneous activity of children of school age, with a series of devices aiming to test sociability.

#### V. THE INDEX OF SOCIABILITY

Lehman and the writer have utilized a highly complex behavior pattern, namely, play, in studying sociability. They felt that one important manifestation of sociability could be found through study of spontaneous group activity of children.

The Lehman Play Quiz was employed to obtain a measure of play. The Play Quiz was devised by H. C. Lehman and was used by him in collaboration with

11. D. S. Thomas and Associates, "Some New Techniques for Studying Social Behavior," Child Development Monographs, No. 1. (Teachers College, Columbia University, 1928).

12. A. M. Loomis, "A Technique for Observing the Social Behavior of Nursery School Children," Child Development Monographs, No. 5. (Teachers College, Columbia University, 1931.)

10. J. C. Hsia, "A Study of the Sociability of Elementary School Children," New York: Teachers College Contributions to Education, No. 322.

the writer in an investigation of the play of more than 15,000 school children; one phase of the work was an attempt to discover whether play of certain ages is predominantly more social than at other ages. Play was defined as "those behavior manifestations which individuals exhibit 'just because they want to'."

The Quiz was constructed by assembling data of previous investigators of play activities of school children, by presenting the combined list to several groups of children, and by modifying the list in terms of children's responses. Emendations were made, and a final list contained those activities most frequently reported.

The Quiz, a paper-and-pencil test, is designed for use with groups of children in grades three and above. It consists, in its final form, of five parts; three parts are described in the following:

Part A—A list of two hundred activities, which the subject is asked to check to indicate those activities in which he has engaged of his own volition during the week just previous to the investigation.

Part B—The subject is here to list any activities not mentioned in the Quiz.

Part C—Those things done *alone* are to be indicated by a letter "A" which is placed before the number of each activity.

Part C seems to be a significant section since it reflects the child's own estimate of solitary and incidentally of his social activity.

An "index of social participation" was calculated on the basis of the percentage of the *total* activities that the *social* activities represent. An index of social participation of 60, for example, shows that 60 per cent of the activities participated in by the subject were of a type

in which one or more additional children took part. A high index of social participation thus posits relatively social play, and a low index indicates solitary behavior.

Certain conclusions were offered by the investigators concerning sociability in children, based upon the results from Part C of the Play Quiz. The authors found it impossible to designate play of any age level as primarily social or individualistic in nature, but they noted a tendency for children to become slightly less social in their play with advance in chronological age. A decrease in sociability index was associated, too, with increase in mental age. A conspicuous difference was found between the white and colored groups in sociability, at every age level the latter being more social than the former.

Lehman and the writer<sup>13</sup> thus employed the index of social participation in studying large groups of Negro and white children, and the writer<sup>14</sup> studied the sociability of gifted children with this measure. Gifted children (I. Q. 140 and above) were somewhat less social than were normal children. Nevertheless, the reliability of the measure was not ascertained prior to these studies.

## VI. ANOTHER SOCIABILITY MEASURE

The writer has studied recently the reliability of the index of social participation. One thousand and ten children were given the Quiz in September of one year and retests were made of the same children in September of the next year. The coefficient of correlation between the two testings was  $+ .32PE + .01$ . The

13. H. C. Lehman and Paul A. Witty, *The Psychology of Play Activities*. (New York: Barnes & Company, 1927).

14. Paul A. Witty, "A Study of 100 Gifted Children," *University of Kansas. Bulletin of Education*, February, 1930.



same children were tested also in January, in March, and in May. The coefficients of correlation between the various testings separated by two months averaged  $+.27$ . Therefore, the index of social participation is of little value in identifying consistently children who deviate in sociability since its reliability is low.

The writer tried to obtain a more reliable measure of sociability of children in their play. He employed the number of activities engaged in by a given child with other children as a measure of sociability. The index of social participation discussed above is a relative measure based upon a per cent calculation. Variation in total number of activities changes markedly this measure and appears to invalidate the results. The number of activities in which a child engages with other children appears to be a more consistent measure of his sociability in play.

The number of activities in which the children participated with other children was ascertained in September of one year, for each of five hundred sixth-grade children. The same measure was again secured in September of the following year for the same children. The coefficient of correlation was calculated between the two testings. The  $r$  was  $+.609 + .01$ . Coefficients of correlations were obtained between January and March, and March and May testings of the same children. The coefficients were  $+.59$  and  $+.57$  respectively. The number of activities participated in by a given child with other children appears to be a fairly reliable expression of his sociability in play. Certainly this criterion appears to be a much more reliable and valid measure of sociability than does the other measure reported herein.\*\*

Having obtained a measure which was

fairly constant, the writer then proceeded to study deviates in sociability obtained from a count of the child's checks upon the Quiz. He gave the Play Quiz to 5,000 children in the fifth and sixth grades of the Kansas School in September of one year, and again in September of the year following. From the composite results of the two testings, three groups were selected for a study of sociability:

- (1) A social group, consisting of the 100 children whose reports indicated that they had participated *most* often with other children in their play.
- (2) A non-social group, consisting of the 100 children who were found to have participated *least* often with other children.
- (3) A control group, the 100 who had engaged in an average number of games with the other children.

Each of the three hundred children chosen for this study of sociability was given a composite rating, made by three teachers, on nine traits listed in a Trait Rating Scale. These traits were

|                  |                   |
|------------------|-------------------|
| self-confidence  | perseverance      |
| industry         | dependability     |
| leadership       | ambition          |
| co-operativeness | (desire to excel) |
| originality      | attractiveness    |

The social group ranked first on one trait only (personal attractiveness), and the non-social group received seven first ranks. The control group was ranked first in co-operativeness. Conspicuous differences favored the non-social group in nearly all judgments. The three groups were given mental and educational tests also. Upon these tests, the non-social group excelled (to a slight degree) the control and the social groups."

The validity of the measure of sociability has not been fully established. The

\*\*Examination of these items and a judicious use of common sense will convince the impartial reader that these are social activities. At any rate, these are the activities which the children report as social in type.

15. Paul A. Witty, "A Study of Deviates in Versatility and Sociability of Play Interest." Teachers College Contribution to Education. Columbia University, 1931. No. 470.

concept of play which was utilized in devising the measure, and the scope of the measure in gauging one broad field of activity suggest a value in use of this composite criterion of sociability.

The writer believes that the use of this sociability measure will prove valuable in attempts to measure one aspect of character development. He feels also that the superior advantage of the method lies in

the fact that it presents a fairly reliable measure of a broad, integrated type of personality organization or pattern, which becomes conspicuously altered when the fragments are analytically identified and measured separately. The measure is distinctly *not* a reflection of success in social adaptation. The writer claims that it measures sociability, and sociability only as it is reflected in play.



DR. JACKS, an eminent Oxford philosopher, says that nine-tenths of present leisure is devoted to playing the fool.—*National Catholic School Journal*, December, 1931, p. 447.

## THE R. E. A. FORUM

### Are Liberals Sometimes Illiberal?

To the Editor: Those who have heard Mr. Fairley at R. E. A. Conventions or read his articles in this magazine have come to expect from him something independent and clear-cut. With him there is no beating around the bush. His words are always frank and full of common sense.

In writing in regard to his letter to the Editor printed in the February issue, I hesitate to criticize a statement, with the main tenor of which I so heartily agree. There are, however, one or two statements which are open to question. His statement, "If heaven is to be peopled only with fundamentalists, I do not want to go," seems to have a touch of intolerance in it. It sounds ungracious. To be sure, he says "only" and if some of the fundamentalists had their say, they on their part would certainly exclude Mr. Fairley from the heavenly places. Nevertheless, his statement is lacking in that liberality of spirit for which Mr. Fairley himself is supposed to stand.

There is also the statement, "If God has helped in the struggle it takes sharper eyes than mine to see it clearly." If Mr. Fairley means that he does not believe in the old conception of miraculous intervention by a God standing outside his world, most of us would agree with him. But if he means to rule God out as a resource in the struggle of life then many of us would have to raise a question. Many of the world's greatest religious seers have recognized that the universe offered no special protection for those who waited on the Lord. Jesus observed that God sent his rain upon the just and unjust alike, that the tares and wheat grow together till the harvest. He did not expect that if he threw himself down from the pinnacle of the temple some good angel from heaven would bear him up lest he dash his foot against a stone. He

knew that he would have to take his chance against such physical odds just as he did when he came up to the crucifixion. And yet he found something in the universe that enabled him to say "My Father."

Are there not, moreover, discoveries which science is making today which call in question the assumption which Mr. Fairley makes? There are such works as L. J. Henderson, *The Fitness of the Environment*, and Northrop's, *Science and First Principle*. These books show that man merely as a physical system is not left to make his way unaided; there is in some sense a provision for him. Northrop has this to say, for example, about the living organism: "This fact is very important, because it means that we must look to the foundations of inorganic nature itself, to the ultimate principles which move matter and energy about, for the source of organic stability. Once one senses the real nature of a biological system it becomes as ridiculous to look solely to the microscopic materials within the organism itself for the source of its stability, as it would be to hunt for the repose of the Arc de Triomphe in but one foundation of its support. Nature has put a bit of all of itself into even the most humble living creature." We have not yet arrived at a state of knowledge about our universe where we can afford to be dogmatic one way or the other.

On the other hand, I find myself in exact accord with such statements as, "Speaking with tongues is a weak and beggarly gift compared with a realization of human worth and brotherhood," and "If the Federal Council should beckon us on to the twentieth century instead of harking back to the first, I think its appeal would be more cogent."

VICTOR E. MARRIOTT,

Director of Religious Education, Chicago Congregational Union.

### The School Machine

To the Editor: I have just read, with some disappointment I must confess, the article entitled "The School Program in a Mechanistic Age" which appeared in your February issue. The writer, it seems to me, fails to point out some of the effects of the "machine age" on our whole educational system. Does not even a casual study of our large school organizations reveal a highly mechanized system patterned very largely after our industrial and commercial enterprises? Both in organization as well as in the methods of operation our over-crowded schools resemble factories rather than vital human institutions. Witness the rush to and from classes in a city high school of 4000 students or the crowded rooms in our grade schools to see how mass production affects the personal equation in respect to teacher and pupil alike. Except for a comparatively few instances, how can we talk about *child-centered* schools under such mass conditions?

Nor are the teachers even secondarily to blame for this situation. As a class they are highly idealistic and unselfish in their desire to serve the child but they are caught in a system over which they have little or no measure of control. The recent disgraceful treatment of teachers in Chicago reveals how helpless they are in a real crisis, when they can be used as a political football for ulterior ends. Under such an autocratic system, what teacher dares to encourage free and open discussion of controversial political and economic issues, when it was not until recently that even the superintendents dared to object to the propagandist methods employed by our War Department in its R. O. T. C. instruction.

Other extreme effects of a machine age are not touched upon in the article. Doctor Bickham in a startling statement in the same issue describes the deplorable conditions in the present labor market, which are due in part at least to socially uncontrolled technological unemployment. What program has the school for the children of the 10,000,000 marginal workers who are largely unemployed? What future can the school hold out to

children from homes where despair and hopelessness abound? What program of vocational education can the school develop to prepare the other 10,000,000 trainees for self-respecting jobs and positions which may cease to exist before they are ready to assume them? These are a few of the basic questions which the school as a direct agent of our society must face if it is to fulfill its proper function.

It is true that our present machine age has increased, as Doctor Swift so clearly points out, the amount of leisure time at the disposal of both youths and adults and also that the school in some instances is attempting to occupy this time constructively. In the vast majority of schools, however, the program is so regimented by the demands of formal instruction that leisure time experiences receive little attention. In other words the most vital experiences of the child in the home, in his play group, and in his work (where there is any) lie outside of the scope of the school. The experiences which the writer speaks about arising in the school are therefore generally lacking in stern reality. They apply only to the school world of the child which has too little contact with the real world he finds outside of the school walls. Unfortunately we have built a school system which has become too often an independent social unit unresponsive to the large society of which it is or should be an integral part. The very premises on which our school systems are based need careful study and reconsideration if our children are to share creatively in a new social order. Nothing less than intelligent, sympathetic guidance in progressive participation and control of the fundamental processes and problems of our modern complex community life should become the units of learning in the new curriculum if our school children of today are to be adequately prepared to meet the baffling questions which our impotent generation is bequeathing to them for solution. The school system through its colleges and universities must cease being the victim of mechanical forces and turn its rich store of knowledge in both the physical and social sciences toward the effective

social control of these forces. The techniques and methods of science must be turned toward social reconstruction and the social weal lest our very civilization itself perish. This is the challenge of the *machine* to our entire school system from the nursery school up through the highest graduate departments in a university or in the most informal courses in adult education.

DAVID E. SONQUIST,  
Personnel Director, Packard Manor  
School, Chautauqua, New York.

### Is There a Problem?

To the Editor: Is the problem of competition between the church and school, as well as other recreational agencies, for the child's leisure time, as discussed by Arthur L. Swift, Jr., in his recent article, more of a theoretical than a real problem at this time? Personally, I was quite perplexed after reading it, for as a father, I had detected very little of this so-called institutional competition in the community where I live, except perhaps for financial support. At the same time, I have the highest regard for Professor Swift, knowing as I do of his extensive community surveys and his actual contact with community institutions.

For several years I have had close contact with the young people during their leisure time in the suburban community where I reside. Bear in mind that this is a community where the churches, schools, playgrounds, Y.M.C.A., Boy Scouts, and similar types of work are operated in an aggressive manner with the best of equipment and superior leadership. I find that the teen-age boys divide their time between any number of these institutions, depending on the specific activities available, and the inclinations of the boys on a particular afternoon or evening. True enough, there are times when the Y.M.C.A. may be holding a hike, the school a basketball tournament, and the church a rehearsal for some entertainment on the same Saturday, but these conflicts in date are no different than among adults, who discover that several engagements fall on the same evening.

When conflicting dates occur, the boys

may be quite perplexed at the time. They argue back and forth regarding which event shall have preference. They telephone to several persons in their attempt to readjust things. The learning values of such an experience are wholesome, and their judgment improves when the conflicts occur. As these young people are forced to decide on issues of this kind, they come to understand the meaning of leisure and how best to use it. So it is that in actual practice these young people are forced to do some social planning of their leisure time. Unfortunately, these occasions do not happen frequently enough. Too often, the parents with whom I am associated are more apt to hear that familiar remark from their son or daughter, "What shall I do?"

Furthermore, in the busy city where I work, and the same is true of all large cities, the opportunities which young people have for leisure-time activities in churches, schools, and similar agencies are all too few. The majority of community centers draw their membership from the immediate area, say less than half a mile. There are a few exceptions to this, such as certain downtown Y.M.C.A.'s, or a Jewish People's Institute, in which case the appeal is city-wide. In the main, the magnetic pull of the average leisure-time agency is so restricted that we have too few institutions at work in our larger cities. Certainly the competition between them is something so far distant that it need not be considered seriously at this time. What we need are more Y.M.C.A.'s, more Boys Clubs, a far more intensive community church program, and more thorough work on the part of the Boy Scouts. At present too much of the leisure-time programs are superficial in character.

Finally, there are certain community forces at work which regulate community agencies and prevent duplication of work. Any new organization which attempts to enter a neighborhood must win support before it can get very far. And those who finance these types of work are always slow to add additional burdens. Furthermore, the various agencies which promote leisure-time programs conduct surveys before even considering the introduction of their work. If they are convinced that there is competition present

in a community, surely they will not go ahead and organize a new work. They cannot afford to fail. The reaction against their own organization would be too unfavorable.

The leisure-time problem which we ought to consider is not that of overlapping and competition, but ways and means of educating young people to plan a balanced program for themselves. There is little over-production and duplication at present, but a low sense of values as to what constitutes wholesome leisure-time activity. Only a few young people of unusual ability feel the demands of many organizations, but many young people have not learned how to use their leisure constructively. The superficial nature of our leisure-time interests needs consideration, rather than the fact that there is too much of a demand on our leisure time.

W. RYLAND BOORMAN.

### Education in Leisure Time

To the Editor: "The School Program in a Mechanistic Age" appearing in the February issue of the journal is a constructive article. With its thesis I am, on the whole, in hearty accord. However the author might well have given added emphasis to his final point on the "Realization of the School Program." Schools are still hedged about by areas of conventionality and inertia that defeat the efforts of administrators and instructors to achieve the objectives that are the corollaries of the educational philosophy that is set forth in the article. This is particularly true in the realm of leisure-time activities.

The cultural level of many schools still leaves much to be desired. The quality of music enjoyed; the type of dramatic art that is patronized; the grade of literature that is read; the level of social life that is participated in; all point to a wide gulf between the formulations of educational theory and the achievements of schoolroom procedure. Educational administration and teaching program must be re-aligned in every grade from the kindergarten to the university. Labor saving devices have speeded up manufacturing processes until the length of the

work day should be reduced to four hours, while there are economists and business executives who believe that efficient management would make it possible to reduce the working day to two hours. The margin of leisure time that such a situation has produced makes acute the problem of ethical and social control. Education seems not yet to sense clearly the implications of such a situation. To bring it to a head; how far is the educational program developing tastes that will seek wholesome expression during the hours of leisure? In brief, the school schedule is not yet shaped in the light of the fact that the major portion of the time of the present student will be spent in leisure instead of industry.

The routine of his job will govern his behavior during the working schedule. But his own tastes, ideals, and aptitudes will determine his conduct during the hours of leisure. He needs guidance here. With all of the fine work that the school has done, the fact still remains that vaudeville and melodramatic pictures draw larger crowds than high-class drama. Jazz has more devotees than the sonata and the symphony, cheap and vulgar choruses than oratorios and grand opera. The tabloids have larger circulations than a paper like the *New York Times*. And magazines of sex *et al* are sold in larger volume than *The Scientific American* and journals of similar quality, while constructive projects for social welfare receive only indifferent support.

The discussion of proposed remedies is not possible within the compass of this article. It seems to me that they deserve a full and adequate presentation by Professor Moore at a later date.

A. LE ROY HUFF,

Professor of Religious Education, Drake University.

### Another Chance for Parents?

To the Editor: "The School and Children's Leisure," which appeared in your February issue from the pen of Arthur L. Swift, Jr., raises several questions in my mind. Is this a veiled piece of propaganda to put the public school into complete control of the leisure time of our



children, or have I completely misunderstood the writer?

His main thesis seems to be that "The school, unhampered by the divisive creeds of conflicting religions, untouched by the condescensions and demoralizations of 'charity,' its aims unwarping by the necessities of financial gain, stands privileged and challenged to bring to its community a wiser and richer use of leisure time," p. 133. Personally, I wish the public school answered that description more accurately. It would strengthen my confidence in the argument for giving it more power.

Are we wise to keep taking from the church, from the home, and from certain philanthropic agencies the responsibilities that they should carry? It seems to be the fashion nowadays to try to cure these institutions by lightening their load. What they really need is more responsibility, not less. If more of the resources of the school were used to teach parenthood how to use the leisure time of the children the home would solve some of its present ills in short order. As it is, the school teacher looks out the window and sees some children playing on the streets after school hours. At once the judgment is passed that parents cannot be trusted with the leisure time of their children. The remedy, as the school sees it, is to build an enlarged program for these children's leisure time. Into it they soon draw the children of parents who do know how to help their children plan a wise use of leisure time. Thus the school enters more competitively this leisure time field.

Would it not be better for the school to build a program for the parents? By training them to guide their own children, other agencies like the church would soon find a way to co-operate. Now, all agencies that desire to use some of the leisure time of their children for their religious development stand baffled because the school appears to take the "dog in the manger attitude."

As a last recourse, I am willing to accept the conclusion of the writer of this article. But certainly we ought to try to give the parents another chance. Who has decided that our present living conditions, crowded and demoralizing as they are, are the last word in society's effort

to build a home? Instead of accepting the status quo, why not put some of our abilities into changing living conditions? Perhaps we might educate the parents. I should like to see the school try that for a while before it enlarges its leisure time program for the children.

EARL F. ZEIGLER,

Dean, Presbyterian College of Christian Education, Chicago.

To the Editor: In the February issue of your journal Harold McAfee Robinson asks the question, which he seemingly considers rhetorical, "What is the justification for the existence of a so-called Christian college?" I should probably answer such a question by saying that such a college would be an anachronism. Would it not be better to have a college definitely dedicated to a genuine search for the truth rather than to some pre-conceived notion of what the truth is? In the study of science, history, or economics we distrust a school which is definitely committed to some theory. I remember a school of finance which was definitely committed to the theory of a protective tariff. But what a task the trustees had to find a competent economist who would teach as they wanted him to! It was a standing joke, and my free-trade soul used to chuckle with joy as I watched their struggles. So I have come to distrust the so-called Christian college, and would hesitate to send a child of mine to such an institution. It is perhaps significant that the great colleges of New England, practically all founded as denominational institutions, have dissevered themselves from such connections, and the few great colleges which still retain some denominational connection feel it in many ways as a handicap on their academic freedom. One recalls with delight Milton's great words in the *Areopagitica* "Though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do ingloriously, by licensing and prohibiting, to mis-doubt her strength. Let her and Falsehood grapple—whoever knew Truth put to the worse in a free and open encounter?"

EDWIN FAIRLEY,

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## BOOK REVIEWS

*We Need Religion.* By ERNEST FREMONT TITTLE. New York: Henry Holt & Company, 1931. Pp. 156. \$1.50.

The title perfectly expresses the main drive of the book, and the headings of the chapters are similarly a true guide to the contents of each: "The Need of Religion," "The Religion We Need," "Religion and Health," "Religion and Happiness," "Religion and Life Eternal," "Religion and the Energies of Men," "Christianity and the Motives of Men," "Religion and Armaments," "The Mighty Meek," and "What Is Spirituality?"

Doctor Tittle's years of experience as minister of a church in Evanston, Illinois, on the edge of the campus of Northwestern University have given him an uncanny insight into the mind of the contemporary American undergraduate. Dr. Paul Burt, who writes a page of introduction to this book, quotes a young member of Doctor Tittle's congregation as saying, "One is not conscious of any mental let-down when one passes from the classroom to this church." This is one of the reasons that the worshippers have to go early to service if they are to find a seat.

And this is one of the reasons this book makes so admirable an introduction to good religious thinking for any person who can read clear and convincing English. The style is that of the sermon rather than the lecture; cursive and balanced, but not formally logical; full of appeal. The author possesses that enviable gift of threading his way between the literary and the colloquial manner which keeps his sentences venturesome and alive: e. g., "in many of its lesser representatives science has worn a very high hat in the presence of religion."

Most of all one likes the fundamental conception of life on which the whole argument of the book is built. It might be asked if certain lesser questions, such as the problem of peace, are completely thought out—and indeed the author would probably be the first to claim the right to advancing thought on these themes—but there is no doubt of the deep essential rightness of the foundations of this thinker's mind. To borrow a word coming into popular use in the theological

classrooms of the Continent, his thinking is *existential*. It is not a mere matter of classifying ideas, much less of nursing the glow of various prejudices: he thinks not because he may, but because he must: his ideas are the result of the impact of existence upon him: his religion grows out of ultimate need. No mock-heroic humanism, no precious estheticism, nor puling sentimentality about this man: he preaches out of the demand made upon him by the universe itself. It is this that makes his sermons worth hearing—and this book worth reading.—*Douglas Horton*

*The Clinic Of A Cleric.* By W. A. CAMERON. New York: Ray Long & Richard R. Smith, Inc., 1931. Pp. 249. \$2.00.

The world is in an economic dilemma. Dark clouds are hanging heavily over humanity. No generation has ever lived under such stress and strain as this one. The spirit of pessimism has filled the lives of so many. The problem today isn't a material one so much as it is a moral and spiritual one. Physical diseases have been overcome by medical skill, but we find ourselves falling a prey to psychical diseases, imaginary ills and neurotic disorders. Man is obsessed by anxieties and suspicions. His courage is gone, his strength is depleted, his faith is weak and his hope is gone.

The author, Mr. Cameron, in *The Clinic Of A Cleric*, has taken all this into consideration and, in a very masterful way, has given practical, workable and everyday suggestions. It is not an indictment of the minister and the church, but a treatise upon how the church might deal more effectively with the needs of men; showing how the timid can overcome fear, the discouraged how to put aside worry, the weak how to overcome temptation; how to adjust oneself to suffering, how to rise superior to one's limitations.

The book is a veritable "Clinic" of troubled souls, easily read and understood. The chapter titles reveal the variety and the timeliness of the topics discussed: Clinic and Confessional, Thought Control, The Best Mind Cure, Fear, Failure, Worry, Passion and Power, Temptation, Handicaps,

Suffering, Play, Cynicism, Freedom, Vision, Patriotism, Escaping the Past, Facing the Future.

This is a book not only for the ministry but for the laity as well, a book for everybody, a book that should be read by the masses.—William H. Harrison

*The Moral Crisis in Christianity.* By JUSTIN WROE NIXON. New York: Harper & Brothers, 1931. Pp. 191. \$2.00.

In his widely read volume, *An Emerging Christian Faith*, Doctor Nixon made an acute analysis of the present-day situation for Christian faith and suggested the way out. This volume deals with religion, not as faith, but as a transforming power in life. In old-fashioned terms, it is a doctrine of salvation. He points out the lessening appeal of "the social gospel" during the last decade. Nevertheless, he presents vigorously the position of his old instructor and one-time predecessor, Walter Rauschenbusch. Religion stands for him as a way of directing religious energy by scientific knowledge so that a comprehensive and continuous reconstruction of social life may be achieved. The crucial point here is Doctor Nixon's synthesis, on the one hand of the Christian faith with its belief in available spiritual energies, and on the other hand of all the knowledge that comes through modern study and experimentation whether gathered from psychology, sociology or any other source. He points out the significant contributions which Christianity makes to such moral experiment: the valuable insights gained through the years, the contribution of the centuries as against the hours; the experiment of organizing human life on the basis of a family pattern; the outlook of religious faith with its inspiration and its vision of world redemption; and finally a great personality, Jesus. He suggests wisely a way in which faith and experimentation are not mutually exclusive.

In similar fashion he takes up the question of the Christian type of personality and its achievement, insisting on the need and the mutually complementary character of social and individual reconstruction. The three great fears of life, he says, are pain, poverty, and failure. The deliverance from this trinity of fears is with the man whose life has the ideal of "love without possession." Such he conceives to have been the attitude of the great souls of Christian history and of Jesus first of all.

Doctor Nixon's volume is an admirable continuation of the work begun in his earlier publication.—Harris Franklin Rall

*Education In the Christian Religion.* By JOHN W. SHACKFORD. Nashville: Cokesbury Press, 1931. Pp. 200. \$1.50.

An increasing number of volumes are coming from the press in recent years which insist that the teaching of religion must be based upon the principles of progressive education. In most cases these writers either state, or make the inference very clear, that the church is too slow in its application of these principles. Thus Doctor Shackford begins the opening paragraph of this volume: "We cannot begin to see our way ahead in Christian education until we free ourselves from the notion that education is nothing more than instruction in regard to accepted knowledge and training in premeditated ways of living. That is not education which seeks to provide an external mold into which life, white hot with the energies of creative power, is to be poured and cooled until the outer form has given final shape to the new life."

It should not be inferred from this opening paragraph, however, that the author's treatment of education in the Christian religion is negative. The governing concept of his thinking is that of growth. Two great factors determine the nature and quality of growth—the original capacities, tendencies, and powers of the individual and outward conditions. Growth is a result of the interplay or interaction of these two forces.

It is in the interest of the elaboration of this principle that he deals with such subjects as: God in Human Nature, Changing Human Nature, Religious Experience and Guidance in Religious Growth, The Interaction of the Individual and the Social Group, and others equally vital.

The educator must begin with the study of human nature. Education must obey the law of life in the person. Human nature is not to be viewed through any theological doctrine of total depravity, nor, going to the other extreme, should it be so flattered as to make disciplines and restraints appear unnecessary. Doctor Shackford shares the most generally accepted view of modern education that there is potentially in the newborn child both evil and good. The misdirection of these original potencies will result in evil, while, under proper guidance, the good will predominate.

Education is a growth process. Christian religious education is a continuous development and expansion of the powers and possibilities of the individual from birth throughout life in those realities that are represented by the Christian religion. This

process of religious growth should be unbroken, making unnecessary, as far as possible, the radical crisis type of conversions which so often occur in the case of those who have missed the way. It is in this continuous ongoing religious experience that the individual finds the greatest evidence of God.

The author believes in the essential unity of evangelism and Christian religious education. In the chapter on Christian Education in Adult Evangelism the problem of adult evangelism is clearly analyzed and practical suggestions are given for the carrying out of this work in the local church.

Religion relates to the whole of life, and radiates through all experience. "It permeates and transforms all the ways of living. It is not one other possession added to many. It is rather a new light that brings into proper perspective all possessions; a new outlook and motive that give meaning and value to all the rest of the world." Religious disaster occurs when a part of life only is subject to religion.

The greatest possibilities for the building of personal character and the working out of a social order of righteousness are to be found in the life and teachings of Jesus. The goal of personal development to which Jesus points and the standards of personal character set forth by him are best understood when we look to the person of Jesus himself.

This volume presents a clear interpretation of the nature and meaning of education in the Christian religion. It should go far in answering some of the criticisms often made against religious education, especially the one most frequently heard, that when the principles of modern education are applied to the teaching of religion, the evangelistic emphasis is sacrificed, and the development of personal religious experience receives only incidental attention.

This book should be a great stimulus to helpful thinking of pastors, directors of religious education of the local church and others responsible for religious leadership.—*S. P. Franklin*

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*A Handbook of Child Psychology.* By CARL MURCHISON. Worcester: Clark University Press, 1931. Pp. 711. \$5.00.

The teacher, religious educator, and minister, who believe that a knowledge of child psychology and of the responses children make to social situations is the proper foundation for any work with children, will find this book of immense value.

It assumes a previous working knowledge of psychology and of psychological terminology, but it is not highly technical. Twenty-two of the best known child psychologists have each contributed an article, dealing either with his special field or reporting some definite experiment or study recently made. Thus John E. Anderson writes on methods of studying children; Arnold Gesell on twins; Jean Piaget on children's philosophies; Lewis M. Terman on the gifted child; and Margaret Mead on the primitive child. Language, learning, social behavior, dreams, emotions, morals, games, and psychoanalysis are all discussed with reference to young children.

Each article is followed by a bibliography, a total of 1470 references being given. The book thus becomes an excellent introduction to the great amount of research being done on children and indicates where further reading may be done.

The book is authoritative, concise, interesting, and by its wide sweep of topics supplies a need not covered by either the popular books on the subject or the highly technical monographs which appear from time to time.—*Ruth Shonle Cavan*

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*Junior Method in the Church School.* By MARIE COLE POWELL. New York: The Abingdon Press, 1931. Pp. 465. \$1.50.

This book is a revision of an earlier work of the same kind published in 1923. It has been completely rewritten in the light of the most recent educational development in child psychology, curriculum and teaching methods. New bibliographies, new illustrative matter, and considerable extension of various topics have been given careful attention. The difference between the 1923 and 1931 editions is an excellent illustration of the progress that has been made in religious education in the last eight years. Doctor Powell shows a first hand acquaintance with Juniors and with experiments that have been made in the Junior Department of the church school. Her book will be welcomed by all those who are working in this field, for she not only makes a clear statement of underlying principles but also gives plenty of illustrations and suggestions as to the ways in which principles and methods may be used.

The use of the Bible and the theological positions assumed are in keeping with the more progressive types of thought. However, a great deal remains yet for biblical scholars and theologians to do in co-operation with religious educators in order that children may be introduced to religious ideas in the most meaningful and helpful way.

The book includes, besides general discussions of curriculum and teaching methods, special recognition of the use of art, story telling, dramatization and worship and church relationship.—*E. J. Chave*

*The Junior College.* By WALTER CROSBY EELLS. New York: Houghton Mifflin Company, 1931. Pp. 833.

This work gives a good survey of the junior college field. During the last five years no study has been published to bring up-to-date the work of Koos, who was a pioneer in gathering data regarding the history and growth of the junior college. The publication of *The Junior College* is therefore very timely.

The book is divided into three major parts. The first deals with the development of the junior colleges; the second presents the organization and administration of the junior college; and the third discusses the place of the junior college in American education.

In discussing the development of the junior college the author presents a classification of junior colleges according to types; traces the historical growth of junior colleges in various states; summarizes the definitions of standards for junior colleges which have been formulated by various accrediting associations and analyzes in some detail the various functions of this new institution.

The second part, the organization and administration of the junior college, covers not only the activities and relationships of officers of administration and control in junior colleges, but also the instructional staff, plant and equipment, curriculum and resources, criteria, publicity, tests, and student activities. The content of this division is somewhat more comprehensive than the caption would lead one to expect.

The third part of the text discusses present trends in higher education and their effect upon the future of the junior college. It also presents various plans of junior college organizations with their advantages and disadvantages. From the standpoint of organization of the material in the text the reader feels that some of the material presented in this section would more logically belong in the second division, although this is not of serious enough consequence to detract from the value of the book.

The information presented is largely factual in character. It is well presented and is copiously illustrated by tables and charts. The term survey describes best the author's approach, for he has attempted to summarize practically all of the significant studies bear-

ing on various topics which he has discussed. In addition to these summaries with interpretations which are made of the data, exercises have been added at the conclusion of each chapter and a comprehensive bibliography is given. The general plan of presenting the material indicates that the author intended it to be used primarily as a textbook.

As a source book in the field of higher education, as a textbook for certain courses dealing specifically with the junior college, and as a reference for administrative officers in the junior colleges, this book will prove valuable. On the whole it is well written, comprehensive in content, and is based upon objective facts in so far as such facts are available.—*A. J. Brumbaugh*

*The Negro Year Book, 1931-1932.* Edited by MONROE N. WORK. Alabama: Tuskegee Institute, 1931. Pp. 544. \$2.00.

The eighth edition of the Negro Year Book, the standard reference work on the Negro for both the general reader and the student, shows distinct improvement over former issues, especially in the arrangement of matter. The subject matter is divided into well organized parts. The first four parts deal, respectively, with the Negro in the United States, Latin America, Europe, and Africa. Part five deals with the Negro in poetry and the fine arts. Then follow fifty pages of excellent brief reviews of books on or relating to the Negro, published from 1925 to 1930. Part eight is a directory of Negro newspapers, agencies, and organizations. The last part shows the racial distribution of mankind.

Of especial interest to religious educators is the summary of the conclusions and recommendations of the various Commissions and Conferences that are studying and fostering interracial co-operation. One of the most promising of such organizations is the Commission on Interracial Cooperation, which was organized in Atlanta, Georgia, in 1918, and which is composed of about 100 Southerners, both white and colored. This Commission, while believing that its results thus far are gratifying, finds that certain new approaches are necessary. It now wants to attack the tradition-bound mass mind by doing something effective to improve the economic, educational, and juridical conditions in the rural black-belt, by introducing into the school system instruction designed to create objective and open-minded interracial attitudes, by safeguarding the economic future of the Negro, and by the scien-



tific study of segregation. But most significant is the committal of the Commission to the effort to find means by which intelligence and character, irrespective of race, may participate legally in the rights and duties of citizenship. This is basic, and without it all other efforts at interracial comity are mere kid-glove contacts, well meaning but of little effect.—Curtis W. Reese

*The Jew and His Religion.* By LEON ISRAEL FEUER and M. BENEDICT GLAZER. New York: Bloch Publishing Company, 1931. Pp. 152.

In recent years reform synagogues in the United States have lengthened the curriculum of their religious schools so that the average confirmands are now sixteen years of age. This additional year of instruction led Rabbis Feuer and Glazer, two recent graduates into the Jewish ministry, to write *The Jew and His Religion*. The volume is a praiseworthy interpretation of Judaism for students who are preparing for confirmation.

The first section of the book is devoted to the origin and evolution of religion. Scientific research indicates that man has always had the religious instinct and this emotion has evolved upward through a gradual and very slow growth. Then, the authors find five points common to all religions: belief in God, the moral law, a divine purpose in life, freedom of will, and immortality.

The second and most important division of the volume interprets these cardinal principles in the light of Judaism; the Jewish holidays and festivals are explained and the place of the synagogue is clearly outlined. The concluding section elaborates on the meaning of confirmation and tells what Judaism expects of its growing sons and daughters.

This book will be helpful primarily to rabbis and students in preparing for confirmation. It will also appeal to Jewish and non-Jewish lay people who wish a simple interpretation of Judaism and its doctrines. The authors have written a creditable volume for those readers interested in grasping the fundamentals of Judaism.—Rudolph I. Coffee

*The Messiah of Ismir.* By JOSEPH KASSTEIN. New York: Viking Press, 1931. Translated by Huntley Patterson. Pp. 346. \$3.50.

*The Messiah of Ismir* is an interestingly written biography of the best known of the false Messiahs, Sabbatai Zevi. The author begins with a splendid introductory chapter

entitled "The Spirit of the Age" which, by describing the period in which Sabbatai Zevi lived, helps to convey a satisfactory picture of his character and achievements.

A scattered people whose faith had no home, whose body and soul were without a resting place, Israel was compelled to live in the present by means of the past. Conditions of existence were so unbearably difficult that mere survival constituted a miracle. Hence, the miracle was not considered by any means unusual; it was rather a factor of everyday life.

Sabbatai was born in 1626, and at the age of 18 was regarded as a "Chakham" (a wise man) by his community. A special interest in and predisposition to the Kabala, led him along the path of mysticism. One of the favorite undertakings of the mystics was the calculation of the date when the Messiah would arrive. Probable dates were given as 1648 and 1666. It was quite natural for this talented young leader of men to think of himself as the appointed one.

The massacres in 1648 in Poland made the Jews conscious of a greater need for salvation, and led them again to a concentration on the Talmud and the Kabala. Non-Jews shared in the hopes of Israel. Thus, the author quotes Paulus Felgenhauer as saying: "Joyful tidings for Israel concerning the Messiah, to wit that the deliverance of Israel . . . from captivity and the glorious advent of the Messiah are at hand, gathered . . . by a Christian who, like the Jews, is expecting the Messiah." The age, contemporary events, the attitude of the non-Jews, all contributed to make the people ready for the appearance of the Messiah.

It was natural, therefore, that thousands should greet Sabbatai Zevi, when he declared himself to be the Messiah, as the long looked for deliverer. It was a time when men saw visions and dreamed dreams. Men began to indulge in penance in order to undergo purification and to prepare for the great day of deliverance. All kinds of miracles were attributed to the "Messiah." He had walked "through fire and flame." Those who tried to do him harm "immediately became paralyzed."

One of the most romantic periods of Sabbatai's life was that during which he was imprisoned in what has come to be known as "Migdal Oz," the Tower of Strength. The chapter, "Migdal Oz" in this volume is a particularly fascinating one, and one feels the real catastrophe which occurred when we learn in the succeeding chapter that Sabbatai has become a renegade to his people and to his religion.



The story of this best-known of the false Messiahs is told by Mr. Kastein in an interesting manner and with due consideration for the intelligence of his readers, for whose benefit he sketches clearly not merely the conditions of the time, but the states of mind which produced a Sabbatai as well as his followers. His work is well documented.

The book should be read by those who are especially interested in the mystical manifestations of religion. It should be read by students of Jewish history who are especially concerned with making history concrete, and who will appreciate what a boon twenty-five selected Jewish biographies, such as Mr. Kastein has given us, would be to Jewish men and women. Above all, the life story of the false Messiah should be read by those who, when tempted and taunted by the questioning youth of today, forsake the paths of reason and seek happiness in blind faith. Once again one feels the force of the definition of Judaism, which was so brilliantly given by the late Mr. Zangwill. It was he who said that Judaism "is the torch of reason in the hand of love."—*Emanuel Gamoran*

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*Jesus in Our Teaching.* By CLARENCE TUCKER CRAIG. New York: The Abingdon Press, 1931. Pp. 141. \$1.50.

This first book from the pen of Professor Craig counts only one hundred and forty-one pages and ten less than that in the text itself. But it is all meat. The high concentration of material at no place hurts readability, and may well enhance the value of the volume for the thoughtful.

There is no sentimentality, but a reverence too deep to need advertising, and a faith too great to be afraid. Such is the spirit in which, after a review of the sources, we are asked to look steadily at the historical portrait of Jesus and consider the problems there presented. The chapter on what Jesus has for the different periods of life is fundamental for all curriculum-building in school and home, and the final chapter on the contemporary values of Jesus is both summary and application. Yet the book is most notable in what it has to say about the place of Jesus—and by inference, the whole Bible—in the enterprise of religious education, and in what is said about the relationship between ethics and eschatology.

Professor Craig has been deeply troubled by a central weakness of the religious education movement. If the weakness has been that of youth, his book should hasten the maturing process. Like many others, but with

less excuse, educationalists have commonly remade Jesus in their own images. They have wrested him to fit their own idealisms. The height of their idealisms has not saved the process from dishonesty. On a somewhat lower plane, they have been more concerned in what has seemed to promise immediate effectiveness than they have been concerned with scholarly veracity. Good ends have so justified the means that the ends themselves have been defeated. Obsession with teaching devices has resulted in neglect of the content to be taught. Thus the movement has been threatened with infant mortality—if not still-birth. Such men as Professor Craig would rescue it by recalling it to an honest study of its subject matter with high confidence that such study will largely shape the teaching methods. They would have the river shape its banks rather than have the banks shape the river—if, indeed, there is any river left.

Professor Craig is convinced of the validity of the eschatological view of Jesus. This does not, however, reduce the teaching of Jesus to a transient "interim ethic." Quite on the contrary, he sees the apocalyptic expectation as furnishing the circumstances under which Jesus set forth his vision of absolute values and seems to question whether any other circumstances could have been quite so good. This may be the most important emphasis of the whole volume.

It is a guiding and thought-arousing book. The libraries of few earnest religious educationalists can be so small as to afford to omit it.—*James A. Richards*

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*The Healing of Souls.* By McILYAR HAMILTON LICHLITER. New York: Abingdon Press, 1931. Pp. 175. \$1.50.

It is interesting to observe the persistence with which certain subjects of vital interest return at regular intervals. They gain a place in the focus of the public mind, and then fade out again into relative obscurity only to reappear a few years later higher up the spiral with deeper insights and better methods. This has been true of theology and the social gospel, and especially is it true just now of the whole subject of spiritual healing.

The church may repudiate the dogmatism and dangerously one-sided spiritual healing of a Mary Baker Eddy, for example, but there is something basic in the idea and permanent in the human needs to which it ministers, and so, presently, along comes the Emmanuel movement wearing less fantastic garments of thought and following methods

more acceptable to the church at large. This movement, which made a great contribution to many ministers and stimulated them to better parish work, emphasized especially the influence of suggestion and led to more human and sympathetic preaching. *Religion and Medicine* by Worcester, McComb, and Coriat was probably the most influential religious book of its decade.

Then came the war and the Emmanuel movement no longer held the center of attention. A brief return of interest in mental healing was staged by Coué with his oversimplified formula of "Day by day in every way I am getting better and better!" This was almost an invitation to parody and ridicule, but back of it lay a great truth—the fact that when imagination and reason come into competition it is almost always the imagination that wins control.

After Coué another period intervened during which interest in spiritual healing flowed like a subterranean stream beneath a dominant interest in pacifism, race relations, and industrial problems. But now this stream of interest is coming to the surface again in the growing emphasis on mental hygiene and psychiatry in their relation to religion. Such books as Weatherhead's *Psychology in the Service of the Soul*, and a still better book, *Psychology and Christian Experience* by Halliday in England, and Walter Horton's *Psychological Approach to Theology* in this country, together with church clinics and life-adjustment centers in various places, indicate that another period of renewed interest in mental healing has arrived.

Of this most recent phase of the inner health movement Doctor Lichliter's book on *The Healing of Souls* is an interesting example. The influence of Freud and the psychoanalytic method comes out in the second chapter and is in the background of much that follows, but Doctor Lichliter is by no means a slavish Freudian. His position is rather that of a wise and experienced pastor who welcomes and uses the discoveries of modern psychology to enable him to see more deeply into the difficulties and needs of his parishioners. He does not seek to be a psychiatrist and certainly not to replace the psychiatrist, but rather to be a pastor who sees in the methods and approach of the psychiatrist much that can be used legitimately and wisely by the pastor in his own field of religious and moral counseling. Ministers so equipped will not only save many people from ever needing the services of a psychiatrist but will also find a new note

of reality and immediate understanding of life coming into their preaching.

It is also worthy of note that there seems to be a steady tendency in the inner health movement to move away from mere physical healing to an emphasis on mental adjustment. The fields of physical and psychic health, while there is still some debatable ground between them, are evidently becoming more clearly delimited. The very chapter headings of this book reveal this clearly. Note: "The Ministry of Health," "The Reef of the Abnormal," "The Troubles of Normal Folk," "Three Gates to Psychic Health," "Religion and Sex Standards," "Tension and Achievement," "The Exorcist of Fear," "The Church Looks at Youth," "The Ministry to the Aged," and "Our Feud with Death."

The minister who approaches his pastoral task in the spirit of this book will not be usurping the province of the physician—he will help the physician without in any way discrediting him or assuming his function. Neither will he pose as a psychiatrist. As a matter of fact he hasn't the time, even if he had the training, to do what the psychiatrist has to do and be a pastor too. But he will meet people with an understanding heart and give them pastoral counsel and spiritual guidance in their crises of fear and emotional maladjustment, which will bring to his pastoral work new joy and deeper satisfaction.—*Albert W. Palmer*

*Missions Matching the Hour.* By STEPHEN J. COREY. Nashville: Cokesbury Press, 1931. Pp. 185. \$50.

The very title of Doctor Corey's recent book, like a number of other books in the field of missions, is a clear recognition that the age in which we live demands a re-examination and re-appraisal of the whole missionary enterprise—the aims, the motives, the methods of yesterday are being subjected as never before to critical scrutiny. Confronted by a growing apathy, not to say open hostility, to missions, leaders in that field are being forced by sheer necessity to seek a more adequate set of aims, motives, and methods which will make their appeal to the church of today. Missions are under fire as never before. Doctor Corey devotes three chapters to the consideration of the criticisms and attempts to answer them. The present reviewer feels that some of the criticisms might have been much more effectively answered by a franker admission of certain failures of the missionary and his enterprise. The answers are in some cases true and valid with respect to an enlightened minor-

ity of missionaries on the mission field, but unfortunately there are many individual missionaries and several groups of missionaries to which some of the criticisms are very aptly directed. The challenge of secularism engages Doctor Corey's attention as it has that of writers the world over representing various religions. The examination of the motives of the past and attempted statement of the abiding aims and motives is much too brief and too general. The reviewer feels that this is the most important point which can at present engage the missionary world. It will not be enough to say that the aim is that expressed by the Jerusalem Conference upon which Mr. Corey relies very largely, that of "production of Christ-like character in individuals and societies and nations through faith in and fellowship with Christ, the living Savior, and through corporate sharing of life in a divine society." Content must be put into the words of that declaration which has meaning for the modern generation. There is great need for a thoroughgoing re-examination of past motives and a more detailed statement that will make its appeal to the rising generation of young Christians whom the older conceptions of missions have ceased to move. The brief sketch of some of the more tangible results of the missionary enterprise is heartening as is his testimony to the interest in Christ throughout the world today. The book might well serve as a basis for discussion in adult study groups with real profit.—Charles S. Braden

*Ways of the Church: A Series of Tests.* New York: The Child Study Commission of the National Council of the Protestant Episcopal Church, 1931.

In 1927 the Junior and Senior High School sections of the Child Study Commission of the Protestant Episcopal Church undertook a study of children's relations to the church. Test forms were prepared and some 2,000 children in various sections of the United States were studied. The test forms are now available with scoring manuals and grade norms. They are intended for ages 9-14 and are recommended not only for help in discovering children's interests in, knowledge of, and attitude toward the church, but also as a means of stimulating in children new interest in these matters and for measuring their progress in mastering such. There are four series of tests related to different phases of the church program: (1) The church building, (2) The Prayer Book, (3) Meanings and interpretations of religious

terms, and (4) Church teachings about ways of Christian living. The tests have been carefully prepared and are simple enough to be given by almost any teacher. They are of the true-false, multiple choice completion, or questionnaire types of test and seek to uncover the knowledge that a child being trained as a good churchman should have. The first two series are much better than the second two, the sampling in the latter being much more open to criticism.—Ernest J. Chave

*The Dramatic Method in Religious Education.* By W. CARLETON WOOD. New York: The Abingdon Press, 1931. Pp. 344. \$3.00.

This book represents another contribution to the field of religious education being made by the college series issued by The Abingdon Press under the editorship of Dr. George Herbert Betts. Written as it is for such a series, the author is justified in giving his readers a rather thorough treatment of the dramatic impulse. Aims and principles of educational dramatics come in for full discussion. Both formal and informal dramatization are treated in the book.

Perhaps the outstanding contribution of the book to the field of religious education is the full and detailed manner in which the various elements in successful use of this form of expression and education are treated. Almost any reader is bound to find new suggestions with respect to costumes, stage direction, lighting, and dramatic technique. The description of types of dramas and the suggested sources and bibliography likewise will be of great aid to students of this problem.

The treatment would have been stronger if the author could have carried the reader further in practical ways of introducing these techniques into typical churches, especially as they relate to religious instruction as it is conducted in the vast majority of churches. The field, however, is greatly enriched by this contribution.—Frank M. McKibben

*Education in Church Music.* By KARL POMEROY HARRINGTON. New York: The Century Company, 1931. Pp. 158. \$2.00.

How many dilemmas there are today in the matter of church music! We are almost baffled by a whole series of them; the dilemma of good taste and of popular appeal, of modern knowledge and old theology, of new ideas and lyric form, and others. The book by Professor Harrington does not solve them all. It contains a good historical ac-

count of western music, and some chapters about musical technique valuable to ministers and choir directors. Its practical suggestions for the development of musical interest and taste in the congregation are excellent. There is considerable concrete criticism of hymns and anthems, most of it sound.

The book fails to deal adequately with the artistic problems of the relation of the music to the service of worship as a whole. Nor does it offer much light on the problem of giving musical expression to new ideas or newer intellectual outlooks in religion. It is however, worth while as an aid to increased congregational interest in singing hymns and appreciating better music.—*Von Ogden Vogt*

*Youth and Power.* By C. R. FAY. New York: Longmans, Green & Company, 1931. Pp. 292. \$4.25.

Under the above misleading title, this distinguished British economist has brought together a series of essays dealing with somewhat related, but non-sequential, essays on various phases of economic life. The name is evidently derived from the first two: "The Outlook of Youth," and "Types of Power." These are followed by: "Adam Smith and Foreign Trade"; "Consumption, Machinery, and Employment"; "Public Ownership of Electric Power"; "The Peopling of a New Land"; and "The Psychology of a Social Revolt." Most of these have previously appeared as separate articles in various journals, each being complete in itself. Therefore the thread of connection between them is slight and the order is of no special significance.

Although written by an economist, their chief contribution is perhaps not in their economic content, but in the liberalized and forward-looking underlying philosophy which repeatedly breaks out in the form of sage and penetrating comments on the current social order. The following are examples:

"On the whole, young men of today work harder and care less than we did a generation ago" (p. 2). "This generation has witnessed an impact of mechanism on social and family life which is without precedent. In the nineteenth century, machinery captured the work shop. Now it is occupying the home, the city, and the countryside" (p. 12). "I accept what I take to be the fundamental dogma of Christianity, 'God is love', because the man who lives with hatred in his soul for a cause however just, nurses

a cancer which mortifies him in the end" (p. 15). "The Facist state is a realistic state, in that power is where it professes to be, in the government and not in the party which brought the government into being. The party has no shadow cabinet to keep its servants true to Fascism" (p. 19). "Every nation is imperial if it can be; and no nation which has embarked upon it willingly retires. This is true from Mesopotamia to the Philippines" (p. 25). "In the new industries where unionism has scarcely shown its face, the employers have sought to forestall it by—'The Welfare Offensive.' When practiced generously, the arsenal of welfare elicits cooperation and constructive suggestion from the men, but in cynical hands, the service is a short cut to the worker's mind, without the expense of spies and under-cover men" (p. 41). "The sovereignty of the western world is with the engineers. America has an engineer President" (p. 45). "Whether it be oil, oranges, or walnuts, America's notion of a 'logical' market is a map of the U. S. A., with colored pins showing the centers of sub-divisions, and Canada as an outlying extra of doubtful worth. If anyone else is in the territory he has no right to be there; if he is a foreigner let the tariff put him out" (p. 53). "Not many in these days desire to pioneer upon the land, not many have the luck to strike oil, but all can invest. Within the last five years Main Street has moved into Wall Street" (p. 57). "Is it socially desirable that the citizens of a growing country should invest in its industries if they do not help to supervise them, and have no knowledge of them other than that supplied by private hearsay and the public press?" (p. 61). "Many workers doubtless are loyal to their firm, but it is not easy to see how any worker can be loyal to an infinity of nuts and table legs" (p. 110). "How can internationalism be sincere if it promotes parity in battleships and clears the sea of submarines, only to fill it with a one-way traffic of shackled trade?" (p. 144). (A question to America:) "What joy would you have in the whole wealth of the world for the ages to come if you mounted to it on the back of a weakened Britain whose weakening was three parts her fault and one part yours?" (p. 148). "In 1762 Rousseau published the *Contrat Social*. The nobility laughed at the first edition, but it was finally bound in their skins. Thus one man by a treatise, which to the modern is as mild as milk, reached a flood which overwhelmed the polished beauty of Versailles" (p. 260).

The most significant section of the volume for this present time of industrial depression is to be found in Chapter IV, where the author points out with power and clarity the irrevocable logic inherent in the present industrial system, whereby human labor is being inevitably displaced by machinery: "The great fact of economic life today is the collapse of man-power before machinery. Machinery has abolished the horse on the roads and is slowly abolishing him on the ploughed field. Man, like the horse, is a working animal, and in the production of manufactured goods general labor lives on sufferance.... How will society support this phenomenal change from necessary employment to necessary unemployment, if and when it comes?... Machinery not only dispenses with man, it also dangles before him articles of enjoyment which are unattainable to one without work.... The machine created to serve man ends by dominating him. Stated technically, invention transfers skill from the human hand to the tool" (p. 103-108, *passim*).

This volume is not to be characterized as indispensable. It offers no synthetic picture which can serve as a background for the understanding of the present economic situation; it offers no panaceas nor extensive suggestions for reconstruction. But it is incisive and clear in its presentation of certain specific problems, and may be regarded as one of the encouraging contributions to the growing literature of revolt against the domination of the present capitalistic system. A secondary value is its polite, but searching, indictment of the United States for her complacent acceptance of her position of "security" in a muddled world that needs her understanding assistance.—*Earle Eubank*

*Intimate Interests of Youth.* By G. RAY JORDAN. Nashville, Tennessee: Cokesbury Press, 1931. Pp. 164. \$1.50.

Like so many other books which are available in recent years on the interests and problems of young people, this one deals with such subjects as: The New Freedom, Religion, Temptations, Book Interests, Choosing a Vocation, Educational Outlook, and Love Affairs. Now another book on these familiar topics should not condemn it, but considerable responsibility is placed on the author to make some new and distinct contribution. It is at this point that the book under consideration fails to add as much in this field as church workers and young people might wish.

The author's point of view and treatment

is well expressed in the chapter entitled, "Youth Chooses Pleasures." He emphasizes that young people should approach the subject from the "right religious viewpoint." Then, he proceeds to suggest the following guiding principles: purity, genuine unselfishness, proper regard for other people, and honesty with one's self.

The method of treatment in each chapter is general rather than specific, formal rather than intimate, yet interesting.—*W. Ryland Boorman*

*Catholic Culture in Alabama, Centenary Story of Spring Hill College, 1830-1930.* By MICHAEL KENNY, S. J. New York: The America Press, 1931. Pp. 396. \$5.00.

From the title of this book one expects a history of Catholic culture in Alabama. Instead of this, however, one gets merely the story of Spring Hill College. And although Spring Hill was undoubtedly an important factor in Catholic culture in Alabama, it was not the only factor; and its story is not the whole history of Catholic culture. The exaggerated importance attributed to Spring Hill in the title is carried through the book. Some passages read like the outpourings of the enthusiastic "Old Grad," rather than the sober historian.

There is much useful information in Father Kenny's book. Schedules of terms, class hours, and to some extent the content of the curriculum in the old days are given. But a more detailed study of the actual system of education would have been welcomed by the professional educator. Father Kenny has in several places voiced his objections to regulations of the various accrediting agencies of today; he has not given the uninitiated any clear picture of a contrary system, with the reasons he has for preferring it.—*J. Elliott Ross*

*New Schools for Young India.* By WILLIAM MCKEE. Chapel Hill: University of North Carolina Press, 1930. Pp. 435. \$4.50.

This book was published in India under the title, *Developing a Project Curriculum for Village Schools in India*. It deserved to be published to the world as an example of thoroughness and comprehensiveness in the examination of a studied program of education. Students of education everywhere should find it significant in what it reports, as well as in its manner of reporting. It is bound to be encouraging to citizens who are disposed to look to purposeful education as a practical and rather rapid



way to improve personal life and the social order.

To understand schools one must know something of their social, religious, political and economic background and of the geographic and traditional forces that have operated. Such knowledge of India and of the Punjab in particular Mr. McKee makes available in this fascinating study. He finds that the English style of education has been in the main ineffective. It has been conducted in English, a foreign tongue; it has been primarily concerned with the higher schools; and it has not been closely related to the Indian environment and culture. The native schools, reflecting the influence of the caste system, of poverty, and of the highly verbalistic character of theological education, have also served the upper classes primarily and have been similarly academic. Even when schools have been available to the masses they have been merely feeble imitations unrelated to life. General decadence has been the consequence.

In this connection a recent letter from a correspondent who teaches in the Government Normal at Allahabad has special interest. He was describing the ancient Aryan ideal of education:

"The site of the Nolanda University in the Kingdom of Harsha (629 A. D.) was full of the associations of nature and the Buddha's life. For a Yojan (i. e. 8 English miles) around this spot the space was full of sacred trees. This outdoor life secured that correlation of the physical, intellectual and aesthetic powers which is essential to sound training. What we preach for progressive education was practiced in the Aryan educational institutions of old India. The teachers recognized the value of the harmony of powers in the human system and were full of grace.

"The motive of the Nolanda culture was not money, titles, decorations. Knowledge is power, taught Bacon. Knowledge is service, taught the sages of the East.—The Nolanda University was in itself a synthesis, a centre of the community life—economic, intellectual, spiritual. The professors not only studied and meditated, they did manual work."

The "new" schools are a protest against the current system. For part of their progressive character they seem to go back to some of the better characteristics of ancient India's schools.

Mr. McKee's description of the new indigenous schools, of which Tagore's famous Sanitniketan is perhaps the best example, is most understanding and appreciative. They

continue the old emphasis upon simple, contemplative living in intimate communion with nature, but they accept the modern doctrine that learning is an active process and proceeds through "re-interpretation of experience." Dr. Tagore's school was founded in the conviction that in the type of learning of the forest asrams lies the hope of imparting depth and peace to a society which is too restless and shallow. It seeks to be a home and temple in one. Many of its methods and much of its content are modern. It provides an atmosphere of reverence, an environment of beauty, the practice of practical social service, and encouragement of creative personality.

The mission school at Moga is described in fascinating detail. Probably no school in the United States more completely and consistently exemplifies the educational principles advanced by John Dewey and his followers. It includes children from kindergarten level through the normal training college. They come mostly from the caste of "untouchables." At all grade levels they learn to do better the things that are done in their villages and on the farms, and they are allowed to retain the economic fruits of their labor.

Their projects involve basket, rope and brick making, book binding, preparing meals, building houses, cotton raising and manufacturing, making village models, irrigating, planting trees and working wood, operating a dispensary, a bank, and other activities. There are games, athletics, and various forms of recreation. Self-government is practised consistently. The life of the school is intimately connected with the life of the community in which it is located and is concerned with regeneration everywhere.

"We recall," writes the author, "the happiness, keenness, and purposefulness of the students, their sense of responsibility, their self-direction and self-control, their self-help and self-reliance, their spirit of helpfulness, their sense of communal living and social solidarity and the evident *leading on* qualities of their interests and activities."

Such new schools seem an admirable answer to the problem of consistent education and vital education in backward agricultural communities.

In reading this book one is again impressed with the fact of shifting frontiers. Now that the frontier of new land has passed, the new frontiers that are erupting in the oldest cultures where the insupportable encrustation of antiquated ways is being heaved open by new ferments are commanding attention. Old skins are bursting with



the new wine of self-expression, nationalism, internationalism, systematic invention, the irreverence of science, the religion of brotherhood. We are facing the East to learn from new institutions, springing up in astonishing contrast to the fallen structures from which they emerge.

*New Schools for Young India* obviously has practical, direct value for those responsible for the education of American Indians who live in relatively primitive environments that may be readily capitalized by schools as a source of vivid and unified first-hand experience to balance with books and words. But it is an uncomfortable challenge to teachers and parents in communities of the over-privileged or highly industrialized where specialization is greatest, economic and social participation of the young with the old is least feasible, production and distribution are little more than words, and one lives by telephone and push-button. The schools described are an admirable answer to the problem of consistent and vital education in backward agricultural communities. But how can schools be as effective in improving the economic and social order in such communities as they may be in the agricultural regions?

How can the saving grace of co-operative productive work for children at the side of their parents and teachers be recovered? If learning is best acquired by doing, how can the activity needed for growth in economic citizenship best be provided in the schools and homes of our machine age, independent as it is but unco-ordinated by intelligent purpose and understanding skill? Without economic vision and responsible economic citizenship the people are perishing.—S. R. Logan

*Factors Related to Sunday School Growth and Decline in the Eastern Synod of the Reformed Church in the United States.* By NEVIN C. HARNER. New York: Bureau of Publications, Teachers College, Columbia University, 1931. Pp. 101. \$1.50.

The author has made a quantitative study of the relation of twenty factors to the attendance of 468 Sunday schools of the Reformed Church in Pennsylvania. The factors studied include size of school, enrollment by age-groups, teacher training students, vacation church school scholars, week-day church school scholars, young people's societies, growth of church membership, population growth, type of community, change of superintendents, change of pastors, additional subdivision into departments, the use of an orchestra, the use of awards,

character of lesson courses, building and equipment, contacts with Sunday School associations, expenditures, locality, and form of growth curve. His returns suggest relatively high correlations between size of school (the smaller schools growing more rapidly), rate of growth in church membership, rate of population growth, number of young people's organizations, additions to buildings and equipment, scholars in the vacation church school, division into subdepartments, the use of an orchestra, the use of the graded lessons, the use of trained teachers, and type of community (the rural schools grow most rapidly). The greatest gains in attendance are in the age-range above twelve years. Relatively slight correlations were discovered between rate of growth and change of superintendents and pastors (change in pastors being very slight), week-day scholars, the use of awards, contact with organized Sunday school organizations, expenditures, and the smoothness of the growth curve.

The author makes no attempt to pass a qualitative judgment on the operation of these factors. He suspects that in many instances growth may be due to superficial causes rather than to fundamental considerations of educational program. He suspects that a program which has much activity in it, expressing itself in numerous organizations and enterprises going on, may account for growth rather more than the quality of the educational program itself.

The slight effect of changes in pastors seems to suggest that pastors have not as yet greatly identified themselves with the educational program of the churches studied.

The statistical study is supplemented by case studies of four selected schools.—William Clayton Bower

*Jesus as a Friend.* By GEORGE CRAIG STEWART. New York: Richard R. Smith, Inc., 1931. Pp. 156. \$1.50.

This book is different. We find here a series of vivid pen-pictures showing Jesus walking around among folk as the most natural and wholesome friend. Pictures, too, with a perspective, moving pictures almost. When you finish the chapter on John the Baptist, you feel that you have met him, known him well, seen how Jesus helped him, and better yet, seen how we as followers of the friendly Christ can deal also with like temperaments among our friends.

Doctor Stewart is a prolific writer, but we can stand the making of many books by him. Each one is a contribution. Words

are his servants and run to do his bidding; he uses them as a skillful artist.

The greatest contribution he makes in the volume, however, is in showing us how Jesus used his contact with God to tap resources which in turn he passed along to the next one he met who was in need. Power, with him, was not something to be used and exhausted; it was something to be thankful for and given away to the next person. This is the idea of religion which we need.

Every minister or Sunday school teacher will find this book suggestive beyond words.  
—A. W. Beaven

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*Strength of Will.* By E. BOYD BARRETT.  
New York: Richard R. Smith, Inc., 1931.  
Pp. 190. \$1.50.

While the will is defined as the active or conative side of the mind (2), yet throughout one finds that it is treated as an isolated phenomenon, or indeed as a faculty (3). "It is a native power" with which every man is endowed (91); its "habitat is the brain" (132); "it is a mysterious, elusive, and apparently incorporeal force" (4, 5). It is a "radically distinct function" from the intellect (29). Nothing but "the will itself" can "set the will to work" (6). "This act of self-starting is the central act of will." One is not a little perplexed to learn that "the will starts itself when it wills will" (7). The education of the will includes "exercises which are for the will alone" (58). Every task imposed for the training of the will "should be trivial." The intrusion of any ulterior purpose or desire is defeative, at least, distracts, and detracts from the "central purpose of the training of the will" (89). "We do not want to develop the body and at the same time to give ourselves a chance of developing the will . . . We want to exercise the will *solely for the sake of the will*" (103f, 152). All of this sounds dissonant with the emphatic statement that no special training in psychology is necessary "to be able to trace a clear and definite line of causation from the pathological condition of the will to the physical (physiological?) conditions which produced it" (60f.). Especially is this so for those of us who have been taught that the improvement of a condition is possible through the correction of the causes that produced it. Here for a moment the author inadvertently approximates a true psychology.

The reviewer cannot but feel that throughout the pedagogy recommended is wholly questionable. To be told that it "would be

a far better exercise" for will-training to carry daily "ten large stones to the top of a hill and down again" than to do some task in which there is some *ulterior* value, is not immediately convincing. Every such task must be marked by "simplicity and triviality" (102). Its fundamentally false character is seen, and also the author's unacquaintance with modern pedagogy, when, in illustrating the proper method of will-training, he says it is the same as in the teaching of a foreign language where we begin with the grammar, the rules of composition, and then "pass to the construction of phrases and sentences" (118). I am assured this is not the usage of the best teachers today.

In his discussion of the will and habit the will's "characteristic work" is the formation of habit (130). One is surprised that in dealing with this topic no mention is made of Dewey's *Human Nature and Conduct*, where will and habit are synonymous. That Dewey's name does not appear in this book, while in itself no crime, may justly be regarded as an unusual oversight on the part of anyone writing on the will. James receives due attention.

It is interesting to note in his discussion of the will and nerve tension that a morning cold bath or shower, some rhythmical muscular exercise, deep breathing during a leisure ten minutes' walk in the open air, exercises in relaxation, are recommended as means to the reduction of tension and the regaining of nerve control (165f). This is an exercise in will-training. One might ask why all this, why not will to be calm, if the will is as independent an entity and can be trained as "directly and immediately" (103) as the teaching of this book seems, to the reviewer, to indicate? Chapter 15, "A Digression About Dogs," is a good study in animal psychology and one of the best in the book. In this the term metaphysical is confused with psychological (176). It should be added that the author is, I take it, a psychoanalyst (ix, 70), whose practical success is doubtless greater than either his theoretical presentation or this review indicates.—Herbert Martin

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*Christmas Traditions.* By WILLIAM M. AULD. New York: The Macmillan Company, 1931. \$1.75.

This is a volume containing unique information. To the careful reader it will reveal the humanity in our foremost Holy Day. After reading the book one realizes the wisdom of the author in presenting this information under the heading, "Christmas Traditions." The volume will be helpful to

the layman, but especially valuable to the minister seeking facts about Christmas. Many a preconceived idea with reference to this day will be destroyed by a careful reading of *Christmas Traditions*. The book should be invaluable to progressive Bible School teachers and ministers. Do not begin to read this book without first reading, with great care, the author's Preface, which is a splendid insight into the purpose and genius of this presentation.—*M. L. Pontius*

*The Threshold of the Temple.* By CHARLES LESLIE VENABLE. New York: Richard R. Smith, Inc., 1931. Pp. 151. \$1.50.

Doctor Venable's helpful training book attempts to reveal to youth the value and significance of church membership, and to supply them with information on subjects which will probably be uppermost in their minds when they are about to cross "the threshold of the temple." He selects many important topics, but not always those which would be closest to the needs and experiences of young people themselves. He does not quite avoid, moreover, a certain "preachy" or "teachy" attitude in some places. The technique of the religious educator could have been used more fully to appeal to young people on their own level and assure an enthusiastic response from them, for young people can best be reached through their needs and interests and experiences.

The volume does, however, take cognizance of youth's desire for activity and for the answering of its questions, and it sees the necessity of right adjustments to environment and of a right understanding of the growing self.

Discussion questions and "self-tests" after each chapter greatly increase the value of the book for purposes of study. It will be of service to those who have charge of classes of young people preparing for church membership.—*Richard K. Morton*

*Contemporary Preaching.* Edited by G. BROMLEY OXNAM. New York: The Abingdon Press, 1931. Pp. 256. \$2.00.

These lectures were delivered before the Boston University School of Theology in the Third Conference on Preaching that is held yearly there. By choice of participants from many denominations the conference program seeks to reveal the trend of current preaching. The lectures of Carl Wallace Petty, Raymond Colkins, Bishop Edgar Blake, James Gordon Gilkey, William L. Stidger, Charles Clayton Morrison, Louis C. Wright, Fred Winslow Adams, Albert E. Day, Dan

B. Brummitt, Elwood Rowsey, Stanley High, and Halford E. Luccock are contained in the volume.

The editor of the volume, G. Bromley Oxnam, believes the lectures mark a "change of front in preaching from defensive trenches to attacking woes."

The book is worth reading as a sampling of the preacher mind of the day. There is evidence of confusion. The evangelistic method of a former day is now a doubtful method, but the objectives and techniques of a new method are not clear. Preaching is distinctly made the central phase of church life with religious education, social service and recreation as lesser procedures—unworthy of equal attention with preaching. There is little consciousness evidenced of the change from revivalism as a method to education as method, and scarcely no mention of what change comes in preaching when preaching adopts the educational method. Nor is preaching examined as the dynamic of the church in all its educational efforts—which, when well conceived, comprises all its efforts.

Preachers and preaching are here seen as in a panorama. There is real hope for a new day—but the better day awaits an educationally enlightened ministry.—*J. M. Artman*

*The Greatest Saint of France.* By LOUIS FOLEY. Milwaukee: The Morehouse Publishing Company, 1931. Pp. 319. \$3.50.

Three quarters of a century ago, John Henry Newman, in his *Church of the Fathers*, could ask, "Who has not heard of St. Martin of Tours, and Confessor?" but saints also have their day and cease to be. Our generation, whose heroes pass with celluloid speed, might feel no compunction in their ignorance. Even those whose spiritual acquaintances are drawn from "contemporary bunkshooters" rather than from the ranks of canonical saints could be pardoned for a sin of omission. Moreover, there are few signs in contemporary literature on religion that the subject of this volume is held in high esteem. A standard church history textbook crushed his life into a single sentence, and the *Encyclopedia of Religion and Ethics* denies St. Martin the right of a separate caption.

The professor of English in Western State College has shown a transfer of training that is admirable in this well-written and well-documented book. Henceforth, it cannot be said of us that we have left unpraised one whom we ought to have praised, for Professor Foley has served as a good

Samaritan to one who, through the preoccupations of professional pietists, would otherwise have been "left for dead" on the highways of history.

One who has at least 3,668 churches dedicated to his memory—only the Virgin Mary has more; whose act of charity as a soldier in 398 A. D. may be responsible for the use of the name *chapelle*; whose election was based on a reading other than that of the Vulgate, in the substitution of *defensorum* for *ultorum*; whose experience may have given rise to the name "mass" (Latin *missa*) in his lifetime should and does provide a fascinating story of Christianity in the fourth century. The last two chapters carry on the tradition of St. Martin beyond his death in 397. Patrick, the apostle of Ireland, Hugues, Capet, Mayeul of Cluny, and others are related to Marmoutier, and to review the Martinian pilgrimages in their political importance is to appreciate the claim that "the spirit of Saint Martin might be considered the greatest single factor of continuity" in the history of France. Professor Foley is to be commended for the restraint with which he has handled such material, and all who read his work will thank him for such a personal introduction.—*W. P. Lemon*

*Difficulties in the Way of Discipleship.* By H. F. B. MACKAY. Milwaukee: Morehouse Publishing Company, 1931. Pp. 92. \$1.50.

This is a series of studies of six of the disciples of Christ: Matthew, Thomas, Simon the Zealot, Andrew, Peter, and John. The author's aim was to bring to view the particular difficulties which confronted these men in their becoming followers of Christ. He attempts to make clear the strong and weak points of each character. Many helpful suggestions are made. However, it does not follow that all the points are well taken. The discerning eye may perceive qualities unnoticed by the author. Biographical study is always interesting and profitable. While not endorsing all that is said, it is a pleasure to recommend the book.—*P. B. Fitzwater*

*God and the Census.* By ROBERT N. McLEAN. New York: Missionary Education Movement, 1931. Pp. 164. \$1.00.

In explanation of this unusual title, Mr. McLean says: "In our technique of the census we have worked out a method of estimating all values except spiritual values. We have learned how to gauge all signs of progress except moral progress. We have

learned how to count everybody but God . . . . Getting the denomination counted, we have often forgotten to count God."

This book is a sort of biography of the missions on the American frontier. The author's father had been a missionary in South America till broken in health he came home, recovered his vigor and went to Grant's Pass to Christianize the frontier. Interjected along the way are bits of mission history. One of these stories deals with St. Louis in 1817. In fact, I heard of this book's worth one Sunday recently in that now highly religious city. An ardent church worker quoted to me, after I had complimented her on her church, these words: "(In 1817) there were plenty of saloons and gambling halls and dens of vice, and the people on the western shore of the river made the boast that the Christian Sabbath never had crossed and never should cross the Mississippi" (p. 11). This book is going to be popular in mission study groups. All who are despondent about the progress of Christianity are going to read it. But it ought to have a wider reading and I prophesy it will.—*Charles A. Hawley*

*Church Membership.* By DR. C. F. W. WALTHER. Translated by Rudolph Frange, St. Louis, Mo.: Concordia Publishing House, 1931. Pp. 261.

This book was compiled by the congregation of Dr. C. F. W. Walther as a memorial of gratitude to him. The addresses and opening prayers of Doctor Walther constitute its contents.

The majority of the addresses are based on texts from the Bible and they point out the duties and privileges of the American Lutherans. The prayers are, as a rule, petitions or thanksgivings for special occasions; however, they can be used by every Christian when praying for himself or his congregation. The contents of this volume should find a widespread use, as pastors and religious leaders will find excellent suggestions for talks and prayers and lay people will find their lives greatly enriched by adopting this volume as a handbook.

*Communion with God.* By ELMORE McNEILL McKEE. New York: Ray Long and Richard R. Smith, Inc., 1932. Pp. 198. \$1.75.

Elmore McNeill McKee is particularly fitted for authorship of a book of this type. For many years he was chaplain of the Yale University and he is now rector of Trinity Episcopal Church, Buffalo. This book is a collection of prayers suited especially to the

needs of those who have charge of college and university worship services, but it is also suited for use in the home. Mr. McKee states that audibility, brevity, the use of pause, and reality are the basic principles necessary for leadership of prayer in school and college chapels.

*The Music of the Gospel.* Edited by STANLEY ARMSTRONG HUNTER. New York: The Abingdon Press, 1932. Pp. 344. \$2.50.

Singing has not from time immemorial been a part of all religions, but it has been a medium for the expression of the Christian faith from the time of its first adoption until the present time. Music is having a more and more important place in worship and this book was written as the result of a pastor's desire to know the valuation placed on it by various of his colleagues. In this volume twenty-six ministers each take a different hymn and give their interpretation of it in a sermon. In this one small book can be found the whole content of Christian worship—its aspiration, belief, and faith triumphant over all.

*The Highway of God.* By H. R. MACINTOSH. New York: Charles Scribner's Sons, 1932. Pp. 253.

This volume by H. R. Macintosh, of New College, Edinburgh, is a group of twenty-one sermons covering a variety of subjects. In these sermons he deals with problems of modern life, discussing them in a convincing manner. These sermons will be of especial interest to ministers.

*Marked Trails For Girls.* By GRACE SLOAN OVERTON. Elgin, Ill.: David C. Cook Publishing Company, 1931. Pp. 177.

This is "A Girl's Own Book" under the general title and conception of "Marked Trails For Girls." It is a rather tastily arranged book designed to guide the growing adolescent and accompany her in her effort to find the great trails of life. Some of the chapter subtitles will suggest the treatment of interests and problems of teen-age girls: "Life is like a trail," "The Girl Herself," "A Girl and Her Family," "A Girl and Her Recreation," "A Girl and Her Dreams," "A

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Girl and Her Boy Friends," and so forth.

The author introduces into each chapter a body of comments concerning the themes, with here a poem, there a suggestive illustration, and in each chapter pages to be filled in by the girl herself: "Books I Want to Read," "Things I Want to Do," "My Friends." The book represents another of those experiments becoming quite common these days in making available to young people material which they may work over as their own. One cannot forecast its acceptability by young people. Time and experience alone will tell. Mrs. Overton has been unusually successful in writing and speaking to the interests of youth. This book is worthy of careful experimentation by leaders of youth. While the book is attractively constructed, it does not seem well enough built to last long in the hands of a girl who really used it much.—*Frank M. McKibben*

*The Pilgrim Hymnal.* By **SIDNEY A. WESTON.** Boston: The Pilgrim Press, 1931. Pp. 114. \$1.75.

*The Pilgrim Hymnal*, which claims to be an entirely new collection and not a revision, is evidently issued under the authority of

the Seminar on Worship of the National Council of Congregational Churches and for the use of churches of that denomination.

The musical editors have succeeded in introducing to the Hymnal a large number of excellent tunes. Tunes such as "Hyfrydol," "Ye Watchers and Ye Holy One," two fine tunes to "Watchman, Tell us of the Night" (replacing the very weak tune which has been so long in use for this hymn), "For All the Saints," with a new tune by Vaughan Williams, the beautiful plainsong melody for "Come, O Come Emmanuel," and the number of Lutheran choral tunes make and more than make up for the usual amount of poor tunes and poor hymns, the presence of which in the Hymnal the editors no doubt deplore as much as anyone. I cannot help wondering why such hymns as "Yield not to Temptation" or "Sing them over again to me" should not be allowed to die in peace.

The words of the hymns are placed between the staves of the music which is a doubtful advantage, as people are apt to stray on to the wrong verse. The hymn tunes are all at a fairly low pitch so that they can be sung easily in unison by a congregation. There is an excellent set of Christmas carols and also an excellent set of children's hymns.

The book contains fifteen orders of service for worship prepared by Dr. Henry Hallam Saunderson, the use of which would increase the devotional atmosphere in any church. The book is well indexed and equally well classified.—*R. Buchanan Morton*

*The Character Outcome of Present-Day Religion.* By **GEORGE HERBERT BETTS.** New York: The Abingdon Press, 1931. Pp. 117. Price \$1.25.

Doctor Betts has assembled in this volume the answers of approximately 300 church leaders to two vital questions: (a) Do our churches today preach and teach a religion that can effectively influence conduct and character? (b) If they do why is it not working better to that end?

These leaders consisted of 53 ministers, 33 directors of religious education, 45 members of overhead organizations, 86 professors in colleges and seminaries, and 31 active church laymen.

To the first question 28 per cent of all correspondents answered yes, 36 per cent answered no, and 36 per cent gave qualified answers. The percentage of negative answers of the various groups indicates that the laymen were most critical of present day religion, ministers next, and members



of overhead organizations least severe in their judgment, coming at the bottom of the scale with only 20 per cent answering in the negative.

Many correspondents are quoted in full. It is in these individual responses that the greatest value of the study consists, possibly more than in statistical summaries of unqualified answers, since such answers do not take into consideration the great divergence of practice and teaching among churches today.

In answering the second question these church leaders have many criticisms to pass upon the church for its lack of effectiveness, but on the whole seem to have a remedy for the situation. The question needs to be raised whether or not the total effect of the study would not have been more constructive had the second question been stated positively. This somewhat negative approach is partly compensated for, however, in the concluding chapter in which the author gives a helpful summary of answers, including many suggestions and definite helps toward improvement.

This critical diagnosis from so large a group of leaders gives the reader a look from the inside which should prove to be helpful to the church in taking the next step.—S. P. Franklin

*Wise Men Worship.* By MABEL HILL. New York: E. P. Dutton & Company, Inc., 1931. Pp. 134. \$1.00.

*Wise Men Worship* is a compilation of excerpts from the writings of scientists of today setting forth their religious ideas.

These scientists, in common with most men, have a conviction that there is a God. None, however, has gone beyond the finite stage of mind. These writings indicate that the scientists believe God lives beyond definition. They do that which all great souls do—worship Him who dwells within the Universe as the great Mystery.

These men, had they been writing for this book, would have enlarged upon their religious conceptions. Even these brief statements indicate a more spiritual conception of deity than the anthropomorphic idea of God.

Most of the men quoted in this book have a common plane upon which they think. Their emphasis is upon the spiritual quality of life. God is not less than the personalities that have been developed upon the earth,—He is far greater. He dwells largely

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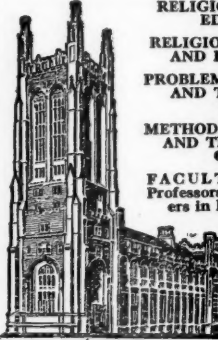
in mystery, but is a very real spiritual power. The attractiveness of the world is in the fact that there is so much beyond man's knowledge.

Human beings are on their way from their little selves toward the Divine Personality. The way is the active power of love. The author has done a real service in gathering these bits from the writings of scientists who are helping toward a goal, dimly seen, but becoming more real with every fact of knowledge. *Wise Men Worship* will help many to worship to the glory of God and less in the ignorance of superstition or superficial religion.—J. W. F. Davies

*The Word and the World.* By EMIL BRUNNER. New York: Charles Scribner's Sons, 1931. Pp. 127. \$1.50.

The author of *The Theology of Crisis*, who has been seen and heard in America, gives in this book some of the lectures given in London, Glasgow, and Edinburgh. Professor Brunner occupies the chair of theology in the University of Zurich, but seems to have an almost perfect command of English. To those who wish to be informed on

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Barthianism in a brief and clear statement we cordially commend this book. As its title suggests it believes that God made the supreme and final revelation of himself in the historic Jesus, the Word. Jesus was God manifest in the flesh. The word crisis has been given to this form of theology because each man must decide for himself about accepting this particular form of belief and so faces a crisis. The incarnation becomes the central focus of Christianity and makes it the supreme religion. All others are ruled out of court. The Bible, except as it records the fact of the incarnation, is comparatively unimportant. The great scriptures are the fourth gospel and certain of the epistles. The Old Testament has some value, but only as its prophets prefigured Christ and told of the revelation of God which was to come. We do not find God; he finds us, but only through Christ. We do not really become personal in the true sense until God finds us through Christ. It is "a sovereign act of God—which, imparted to man through faith, makes a righteous man out of a sinner, a saved man out of a lost one. This act is His Word, and this Word is His act, in which He makes the secret of His world-plan known."

This reviewer cannot help feeling that it is unworthy of the great God that he should hide himself so technically that the overwhelming majority of his children cannot find him. If the Barthians are right only a small fraction can possibly know God. This may be a boon to preachers who can say that they have the only possible road to salvation, but it is poor news to the rank and file. Count Keyserling is reported as saying that the future of Protestantism belongs to the Barthians; but we have doubts.—*Edwin Fairley*

*The Science of Leadership.* By ERWIN L. SHAVER. Boston: The Pilgrim Press, 1931. Pp. 173. \$1.00.

This new course of study for young people of high school age and experience has been prepared under the supervision of the Leadership Training Committee of the International Council of Religious Education. It is the first unit to be published in the Council's New High School Leadership Training Curriculum. The volume is a pupil's work book with suggestions and plans whereby prospective leaders study what leadership is and how to develop and evaluate leadership skills. Five years' experimentation with the material preceded the present reconstructed form.

The title, *Science of Leadership*, is a bit imposing, intending no doubt to direct the learner to a fact study of leadership. The discussion method is largely in evidence and may lead to some scientific approaches to the problem of leadership, but will not necessarily do so.

The book will aid greatly in stimulating better preparations of youth of the church for leadership—a goal desired by all. Other courses are to follow in a graded series.

*The Case for the Jews.* By LOUIS J. GRIBETZ. New York: The Bloch Publishing Company. Pp. 140. \$1.50.

The most famous and important document affecting Jews is the Balfour Declaration, issued in 1917 by Great Britain in the form of a letter from the late Earl Balfour to Lord Rothschild, which promises "The establishment in Palestine of a National Home for the Jewish People . . . it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine." Phrased in diplomatic and ambiguous language the document has become

a subject for strife and diverse interpretation.

In *The Case for the Jews*, Mr. Gribetz, a young Jewish attorney, presents the legal aspects of the Declaration. He analyzes each sentence separately and quotes many sources to prove the correctness of his contention. It is a legal treatise on the Balfour Declaration. Fairness and justice to Israel should have rendered it unnecessary. Mr. Gribetz performs a valuable service by clarifying the ambiguity of this international promise, guaranteed by the League of Nations, and our own country, that Palestine would become a national home for the Jewish people.—*Theodore N. Lewis*

*Moses Mendelsohn*. By H. WALTER. New York: The Bloch Publishing Company. \$2.50.

This is a simple and helpful biography of a great Jew of the eighteenth century who was among the very first to break through the doors of the Ghetto, to acquire culture and learning, and to win recognition and fame in non-Jewish circles. Mr. Walter does

justice to the virtues and defects of his subject. The concluding chapter is a correct estimate of the man, his achievements, and abilities.

Some of the criticisms levelled by the author against the Halacha, are not only not true, but utterly out of place in a volume such as this. Early prejudice, not knowledge, is responsible for such errors.—*Theodore N. Lewis*

### Books Received

- Davis, William W., *The Day of Worship*. Macmillan.  
 Garnett, A. C., *The Mind in Action*. D. Appleton.  
 Griffiths, Rees, *God in Idea and Experience*. Scribner's.  
 Kelley, James P., *The Economics of Christianity*. Pilgrim Press.  
 Leys, Wayne, A. R., *The Religious Control of Emotion*. R. Long & R. R. Smith.  
 Liwyd, J. P. D., *Son of Thunder*. R. Long & R. R. Smith.  
 Needham, Joseph, *The Great Amphibium*. Scribner's.  
 Oldham, J. M. & Gibson, B. D., *The Remaking of Man in Africa*. Humphrey Milford.  
 Russell, Elbert, *The Message of the Fourth Gospel*. Cokesbury.  
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